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The Canadian Jewish news

16 Pages | Friday, March 8, 1974 | Adar 14, 5734 | 15¢

Grossman asserts Jews are never quite beyond 'cutting edge of innuend

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Veteran Ontario cabinet minister Allan Grossman told a Jewish audience this week "it's still too early to congratulate ourselves that we have completely escaped the dangers of anti-Semitism."

Speaking at the 19th annual covenant breakfast of B'nai B'rith at New Murray House Sunday, he said: "I, for one, cannot help feeling that the Jew is never quite beyond the cutting arrows of innuendo."

Grossman, the first Conservative Jewish cabinet minister in Canada, and now provincial secretary for resources development, received the first B'nai B'rith distinguished citizen's award. Among the 750 persons in attendance were Premier Davis and a number of Grossman's present and past cabinet colleagues.

In his speech, the one-time president of Toronto Lodge, B'nai B'rith, said he is uncertain whether some degree of instinctive awareness of the lessons of Jewish heritage and the acute and painful experiences of the past 2,000 years is present in many of today's young and even in some middle-aged Jews.

"They may be right when they claim they all possess those inbred emotions and understanding," he said. "But when they claim they will never have to call on them again, I fear they are unduly sanguine . . . And if the generations four and five times removed from the ghettos lose that instinctive alertness that most of my age group have -- then I have reason to fear."

An integral part of being a Jew is to cherish the innate respect for human dignity and freedom which has been passed from generation to generation, said the Toronto-born son of Polish immigrants who rose from extreme poverty to become a minister of the Crown.

"And we must be ever alert that this long chain of an almost automatic, instinctive feeling be not broken -- for some may argue that such awareness may no longer be needed, because, as they put it, 'the trials and tribulations of Jews as a religion, race, or culture, have passed forever.' I fervently hope they are right -- but they cannot afford to be wrong."

The minister, whose wife, three children, and grandchildren were present at the three-hour breakfast, said he did not wish to be called a doom-sayer and an outdated pessimist. But too frequently Jews have felt the battle was finally won only to find out a generation or two later that "our apathy had turned a benign tumor into a cancer. Forgive me if I say 'Deja Vu.' We have seen it before."

A minister in the cabinets of Leslie Frost, John Robarts and now Davis, Grossman recalled for the gathering a sign in downtown Toronto in the 30s "No Jews or dogs allowed" and remembered in the same era, a newspaper report of a Forest Hill property owner saying the influx of Jews into that area would destroy property values.

In Ontario and Canada, discrimination in a legal sense was at an end, but it was not buried, he warned. The fight and struggle against discrimination and for real freedom can never stop, he emphasized.

Warm tribute was paid to the 63-year-old politician by Premier Davis, who said the guest of honor had passed each political test with distinction. "What I particularly admire is his energy, enthusiasm, loyalty and superb administrative ability, and his forthrightness," said the premier.

The premier received long applause at the breakfast when James Cooper, B'nai B'rith District 22 president, recalled Davis's support of Israel during the Yom Kippur War.

B'nai B'rith District 22 President E. James Cooper (left) shares a laugh with Allan Grossman (centre) prior to presentation of the BB's first distinguished citizen's award to the provincial secretary for resources development. Looking on is Premier William Davis who had high praise for his minister at the 19th BB covenant breakfast. (G. Hoz)

Face nightmare if no agreement on Who is a Jew?

Second of Two Parts

By PATRICIA RUCKER

TORONTO –

However the political crisis in Israel is resolved, the problem of "Who is a Jew?" will remain.

Even if the Law of the Return is amended to read "according to halacha" -- which Nathan Peled, Israel's absorption minister, has predicted will not happen -- non-halachic converts and their children will still be accepted as Jews in Conservative and Reform synagogues in North America. And Conservative and Reform conversions, even if performed according to halacha (as defined by these movements) will not be considered valid by the Orthodox.

The nightmare we face is of two groups of Jews, separated from each other, one group's essential **Jewishness questioned by** the other.

Patricia Rucker

There are two issues involved in assessing the validity of a conversion. First of all, was it performed according to halacha? Was there absolute sincerity with no ulterior motive on the part of the convert? -- a touchy question when marriage is involved. Did it include circumcision for a man, immersion in the mikveh, and acceptance of the tenets and practice of Judaism before a Beth Din made up of three qualified persons (today almost always rabbis).

The Conservative rabbinate has always followed the halachic ritual in its conversions as a matter of policy. The Reform has not, although in Toronto, Reform conversions have fulfilled the requirements for the past several years.

However, where the ritual has not been followed or has been altered, nearly all Reform and Conservative rabbis surveyed by **The Canadian Jewish News** would accept the validity of the conversion ex post facto. (The exception was a Reform rabbi, whose concern was less with the ritual requirements than with the proper education and knowledge.)

This acceptance of clearly non-halachic conversions is one cause of distrust among the Orthodox of all Reform and Conservative conversions. In addition, simply following the form of the ritual does not make a conversion halachic in their view. "What are the tenets and practices of Judaism that the convert accepts? If they are those of non-Orthodox Judaism, they cannot be those required by halacha.

For the Orthodox, halacha is based on revelation -- Torah and the oral tradition. It is inviolate, and the idea that it can be altered to fit circumstances is greatly detested.

Thus, a conversion that does not require strict adherence to the laws of kashruth and family purity and strict observance of the Sabbath (for example, no driving to synagogue) is not a conversion according to halacha) in the view of the Orthodox. No Conservative or Reform rabbi contacted by **The CJN** required this type of commitment from their converts.

The second issue is that of the legitimacy of the rabbinate. Is a Beth Din composed of non-Orthodox rabbis a qualified Beth Din? To the Orthodox the answer is no, and it is this attitude that angers non-Orthodox rabbis.

Rabbi Erwin Schild of Adath Israel Synagogue, expressed his indignation clearly. "The grave potentiality in the proposed amendment in the Law of Return is that it differentiates between Jews in the Diaspora and between the rabbinates. It sets up the Orthodox rabbinate as legitimate and condemns the non-Orthodox as illegitimate. And for one who follows such a leader -- his own Jewish identity is illegitimate."

Again, for the Orthodox it is a question of strict adherence to halacha. As Rabbi Schmuel Stauber of Congregation B'nai Torah explains: "It is rather unlikely that members of a Beth Din, who are not themselves fully observant, will ask of a convert a higher standard of observance than their own."

Not even Orthodox conversions are accepted by any of the Orthodox rabbis contacted by **The CJN**, on the strength of a signature. Each rabbi said that he would need to know the rabbi performing the conversion either personally or by reputation to assess its validity.

In their opposition to the Orthodox, the Conservatives and Reform movements are being grouped together, although they have distinct differences of philosophy. Conservative Judaism has always followed the halachic ritual; Reform, as a matter of principle, often did not, and in some areas outside Toronto still does not.

The Rabbinical Assembly, the association of Conservative rabbis, is on record as not objecting to "the halachic definition of who is a valid Jewish convert . . . as a test for admission to Israel under the Law of Return."

To Reform rabbis, the essential prerequisite is more likely to be the sincerity, the desire to practise Judaism and the acquired knowledge of the convert. They adhere to ritual requirements primarily for the sake of unity.

But Reform and Conservative agree on two basic principles: the need for unity to face a hostile world and the right to diversity within that

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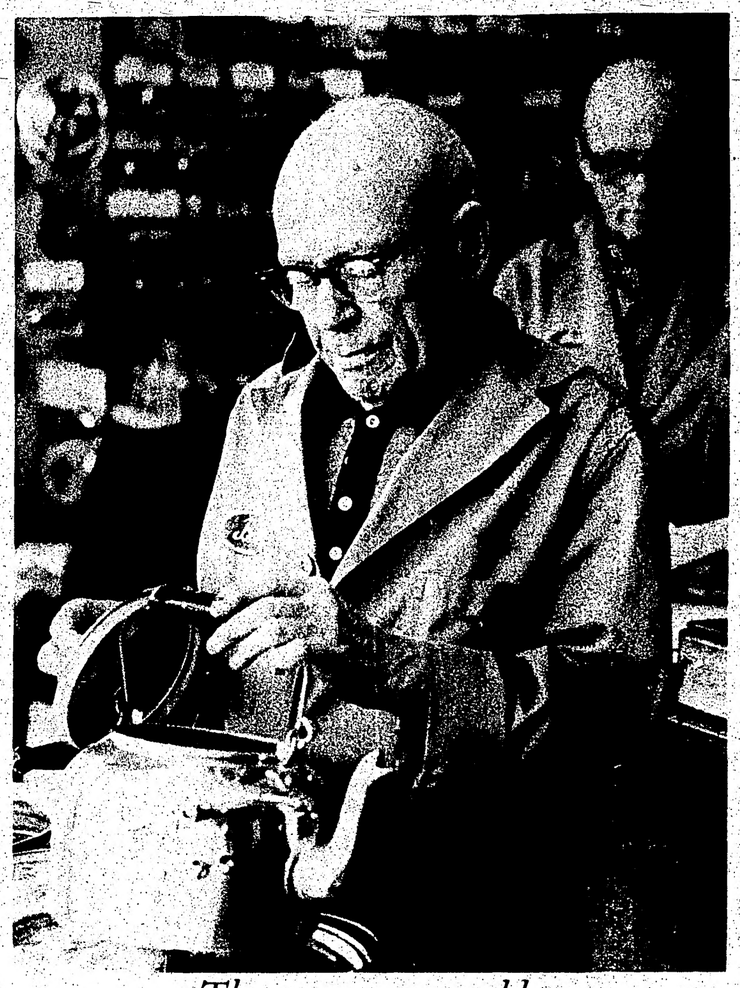

The way to grow old

Toronto Queen St. hardware merchant Ben Sherman will celebrate his 103rd birthday on Monday by working a full day in the store he founded 55 years ago. Great-grandfather of seven and grandfather of 10, he takes a spot of schnapps daily, but does not smoke. "Work is my medicine," says Sherman who's never been in hospital. (M. Melnick)

At 103, spry Ben Sherman has no thought of retiring

TORONTO –

It's Ben Sherman's birthday next Monday, but nothing special is planned. There may not even be a birthday cake. After all, it would have to be a pretty large cake to hold 103 candles and blowing out that many in traditional fashion might take more wind than even spry Ben Sherman can muster.

"We had a big party at the synagogue when dad reached 100," explained son Sam, who works at Sherman's Hardware, Queen St. West, the firm his father founded 55 years ago. "Dad will come to the store on Monday, just like he does every day, and he'll put in a full day working. He's in great shape."

A full day for Ben Sherman is carrying out the sidewalk display, climbing stairs for stock, serving customers in three languages and punching the cash register. Sam says his dad is slowing down a bit "but he's still very, very sharp . . . there aren't many people who can put anything over on my father."

Ben Sherman has never been a hospital patient. He has never smoked but likes a shot of schnapps before lunch and dinner. He was born in Kiev in 1871, coming to Toronto from Russia in 1905. By trade he was a tinsmith, working in a shop on Elizabeth St. which in those years was the heart of the Jewish area.

Ben Sherman is one of two surviving members of the old Russian synagogue, Sharei Tzadek, on Centre Ave. The other is Nachum Gold, a mere youngster of 92. The synagogue now is located at Ulster and Markham Streets.

"Dad still pays dues at the Russian synagogue though he attends Beth Shalom which is near where he lives," said Sam.

There are five children, two daughters and three sons, 10 grandchildren and seven great-grandchildren. One son, Max, is a former mayor of Brantford. In his youthful years, Sam was a middleweight boxer who fought under the borrowed name of Harry Greb who was one of the greats of the ring.

"Work is father's medicine," says Sam. "I take a nap during the day, but not my father. He says it might spoil his sleep at night."

Submit compromise plan in Beth Tzedec controversy

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –

Beth Tzedec Congregation and its dismissed rabbi, Stuart E. Rosenberg, have been given an ultimatum to accept a new compromise proposal to settle their differences or face disciplinary action.

Unless the parties agree to an arbitration plan by April 1, the synagogue risks expulsion from the United Synagogue of America and the rabbi from the Rabbinical Assembly.

This ultimatum was contained in letters sent last week to both parties by Rabbi Manuel Saltzman, chairman of the Joint Placement Commission, and Judah Gribetz, chairman of the committee on congregational standards of the United Synagogue of America.

The New York organizations insist that Beth Tzedec, prior to signing an arbitration agreement or negotiated settlement, agree that the title of "Rabbi Emeritus" be retroactively bestowed upon Rabbi Rosenberg for life, if it was found he was not fired for cause. The undertaking would become void if the arbitrators found the congregation had cause to dismiss the rabbi.

Rabbi Rosenberg, dismissed by the synagogue's board of governors early last year, has filed suits totalling $4 million against the congregation and some of its members.

Rabbi Wolfe Kelman, executive vice-president of the Rabbinical Assembly, told **The Canadian Jewish News** that in the past, when parties failed to agree to final proposals, expulsion occurred. He said the proposal sent the parties received the unanimous endorsement of the RA and the standards committee, the enforcement arm of the United Synagogue.

Contacted by **The CJN**, Beth Tzedec Board Chairman Al Gellman acknowledged receipt of the letter, but declined to discuss it. He said a board meeting within the next two weeks would deal with the letter.

Rabbi Rosenberg was out of the country and could not be reached for comment.

Meanwhile, **The CJN** learned negotiations were taking place to have all actions against Beth Tzedec and individual defendants dropped in return for a cash settlement and the possibility of granting Rosenberg the title "Rabbi Emeritus."

The concern is to get the dispute settled out of court as soon as possible. "Examination for discovery" -- a pre-trial examination of all witnesses is scheduled for this month.

Reliable sources have reported that the congregation is seeking to fill the pulpit and its officers are interviewing candidates who have been fully informed of the situation regarding the synagogue.

The letter from New York dated Feb. 27 gave a month's extension to the April 1 deadline if the parties notify the committee on congregational standards they are making satisfactory progress towards a negotiated settlement, but require additional time to conclude negotiations.

The proposal submitted to the parties seems to be a compromise one. The Ontario Region of the United Synagogue of America passed a resolution late last year urging the removal of the "mara d'atra" condition from the RA resolution -- that is that the rabbi shall at all times enjoy the freedom of the pulpit.

"The questions to be submitted are as follows: Was Rabbi Rosenberg dismissed for cause? And if he was dismissed without cause, what compensation, if any, is he entitled to?," the Ontario Region resolved.

The new proposal agreed to the first question and dropped the "mara d'atra"

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ANALYSIS

Crisis is avoided for the time being

Israel's political crisis appears to be over -- for the time being at least. Not only has Prime Minister Golda Meir won a personal victory but she has persuaded Moshe Dayan to remain in the cabinet as defence minister.

The political crisis was brought on by Mrs. Meir's decision to resign the premiership. The news shocked all political parties and brought offers of support for the 76-year-old leader that had previously been lacking.

Golda Meir

The central committee of the Israeli Labor Party, in addition to voting support for Mrs. Meir to proceed with forming a government, also urged Dayan to stay in the cabinet.

Dayan's Rafi Party, with eight Knesset votes, will support the Meir administration, though it originally went on record as saying it would vote against a minority government.

The National Religious Party appears to have been left out of Mrs. Meir's calculations. Its leaders were rebuffed when they demanded, as a condition of joining the coalition government, that the Law of Return be amended with the words "according to halacha." Mrs. Meir refused on the grounds it would shatter unity among world Jewry.

Mrs. Meir's refusal to accept the Likud Party as coalition partners, was a major point of difference between the prime minister and Dayan. The Likud group, which has 39 members in the Knesset, is led by Menachem Begin, the veteran hard-liner, who is opposed to territorial concessions to the Arabs. Including the Likud in a broad coalition would scuttle any prospects of achieving peace, in the view of Mrs. Meir. Whether she can maintain this position only time can tell, but for the moment she appears to have achieved a degree of unity through what may have been the shock tactic of offering her resignation.

Plan to destroy cemeteries

By YITZHAK RABI

NEW YORK (JTA) –

More than 2,000 Jewish cemeteries in Eastern Europe, most in the Soviet Union, are slated deliberately for confiscation and destruction, Rabbi Moses Rubin, president of the World Conference of European Rabbis, warned here. He also told a press conference, called by the Greater New York Conference on Soviet Jewry, that in the Soviet Union, the planned attacks on Jewish cemeteries were part of an overall Soviet plan to shatter the Jewish spirit and ultimately to destroy every vestige of Jewish identity in the USSR.

Rabbi Rubin told the Jewish Telegraphic Agency that the situation was most alarming in Russia, Hungary and Poland. He said a bill has been introduced to the Polish Parliament to nationalize the land in which the cemeteries are located. He called the activities "barbarism committed against the dead" and said it was a "world obligation" to prevent such acts.

Malcolm Hoenlein, executive-director of the Soviet Jewry organization, said that in recent weeks, "we have become aware, through conversations with Jewish activists in the Soviet Union, of a concerted campaign by the Soviet government to desecrate and to seize Jewish burial grounds." Rabbi Rubin displayed photos of desecrated Jewish cemeteries in the USSR and others left untended to a point where "they will soon fade into oblivion."

Hoenlein reported that in Lvov, a Jewish cemetery was confiscated and turned into a market place. In Odessa, the government is trying to take over land where a cemetery is located which is the resting place of many Jewish leaders. He said the Conference was asking Soviet officials to halt the campaign and to allow the families of those buried in the threatened cemeteries enough time for disinternment and removal of the remains to Israel.

Acquit Western Guard member

Hate Act case dismissed

TORONTO –

The first prosecution under Canada's Hate Propaganda Act has resulted in the acquittal of Western Guard member Armand Siksna, 30, this week.

Judge Michael J. Cloney told provincial court the evidence before him was not sufficiently clear to convict Siksna who was arrested Nov. 11 after racist slogans were found painted on a construction boarding, at Bathurst and Shallmar.

Ben Kayfetz, executive-director of the Canadian Jewish Congress, Central Region, told **The Canadian Jewish News** that the case in no way undermines the legislation and that whenever a proper case comes along, "its validity will be upheld."

Prior to the hearing, Justice Robert Dneiper and Crown Attorney J. Weisdorf disqualified themselves from the case. Dneiper at one time presided over a trial involving ex-Neo Nazi leader William John Beattie.

Metro Police Constable Eric Rankin testified he found a slogan "Down with Jews" on the board and saw Siksna with a spray can painting the word "Down".

A computer operator, Siksna denied painting the slogan, although he admitted he painted "White Power" and "Don Andrews is right" on

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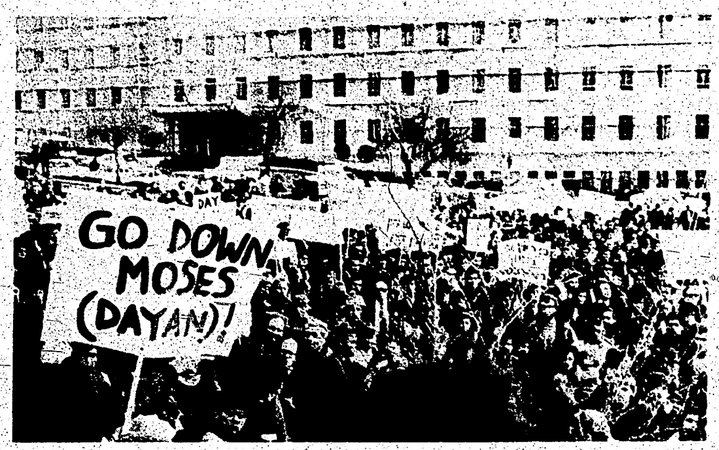
World News



DAYAN URGED TO RESIGN

About 4,000 turned up outside the prime minister's office in Jerusalem for rally against Moshe Dayan, defence minister during the Yom Kippur War. Leading demonstration was Motti Ashkenazi (holding microphone), 33-year-old commander of the only Bar-Lev line position which did not fall during the war. He blames Dayan for Israeli setbacks during and after hostilities. The demonstration called for Dayan's resignation. (IPPA photo)

High-rank Argentine official upsets nation's 475,000 Jews

BUENOS AIRES (JCNS) –

Argentine Jews are deeply concerned at remarks of Jose Lopez Rega, social welfare minister and President Peron's private secretary, suggesting the presence of Jews in the Argentine government embarrasses its attempts to negotiate economic links with Arab countries.

The minister made his remarks when addressing leading Argentinians of Arab extraction and Arab diplomats in the presidential residence near Buenos Aires on his return from negotiating trade and oil agreements in Libya. He said Libyan officials obtained a wrong view of Argentina's relations with Arab countries by reason of what he called "religious aspects arising from the Argentine government's composition."

The appearance of the names of Jewish officials on Argentine government cables to his mission in Tripoli had caused misunderstandings with the Libyan negotiators.

After this briefing, a number of Argentine government officials commented that Lopez Rega's remarks appeared aimed at Jose Ber Gelbard, the Jewish minister of economy and finance, whom he regarded as his chief rival in the cabinet.

Some politicians believe Lopez Rega would not have spoken without the president's knowledge, and that Gelbard may now be regarded as a liability because the government wants to improve relations with Arab countries in order to safeguard oil supplies.

Lopez Rega said that Libya had agreed to sell Argentina three million tons of oil this year. Another two million tons may be received for supply to Paraguay and Uruguay.

Reports of anti-Semitic sentiments by Lopez Rega have appeared in the Peronista press, but he has denied that he is anti-Semitic.

Argentine Jews are also disturbed at Lopez Rega's choice of audience to voice his remarks, particularly in view of official calls to soften differences between different sections of the population.

Besides the Arab diplomats, some of the most influential Argentinians of Arab extraction, including six provincial governors, were present at the briefing. The briefing was an obvious attempt to unify the one million Argentine nationals of Arab descent, an aim which has so far eluded the efforts of the Arab League which has been active in the country. It is also regarded by the Jewish community as an open switch by the government in support of the Arabs.

About 475,000 Jews live in Argentina, the largest community in Latin America.

'Forced into dependency'

Anti-Israel policy shameful: ex-PM

PARIS (JCNS) –

Pierre Mendes-France, France's former prime minister, condemned the French government's policy in recent years of working to isolate Israel in Africa and Europe. He was addressing a meeting sponsored by the Movement for Peace, in the Middle East.

Mendes-France described France's policy as "shameful" and said it had forced Israel to rely increasingly on the United States, putting herself into the position of a dependant. Israel needed much courage at this time to come to terms with the Arab States for achieving a peaceful solution.

He regretted that Israel and the Arabs had to rely on the U.S. and Russia. For a real and lasting peace, Israel and the Arabs had to negotiate directly and without being dictated to by outsiders.

Dr. Nahum Goldmann, president of the World Jewish Congress, who was also taking part in a discussion on "Europe and the Middle East Peace," said Israel was in a deep moral, political and intellectual crisis and this was not bad because it awakened people to realities, and it would help the government to seize a unique chance and opportunity offered now to achieve peace with the Arabs.

Arms spending past limit

HAIFA (JCNS) –

Moshe Zanbar, governor of the Bank of Israel, said that orders for military equipment from the United States has already exceeded the $2,200 million the American Government put at Israel's disposal. He said that Israel must finance its heavy defence expenditure, except arms purchases, from this year's budget. "If we don't, we'll be doing something very dangerous."

If the country tried to finance defence costs by more loans, said Zanbar, its foreign debt would become so great and its foreign currency reserves so low that it might be difficult to get any more loans.

"The poor cannot get loans," he said.

Speaking at the Maritime Economic Club, Zanbar said that from the economic point of view, the emergency period would not end with the return of the reservists. "The men must be immediately placed in jobs, especially in the export industry, so that the economy will be strong enough to bear the great defence burden." He proposed that the building industry should be expanded in order to prevent a recession. Building should be concentrated on housing for young couples and slum clearance, he said.

To meet the heavy defence expenditure, Israel must lower its standard of living to that of 1972, which would be a decline of 7% compared to 1973.

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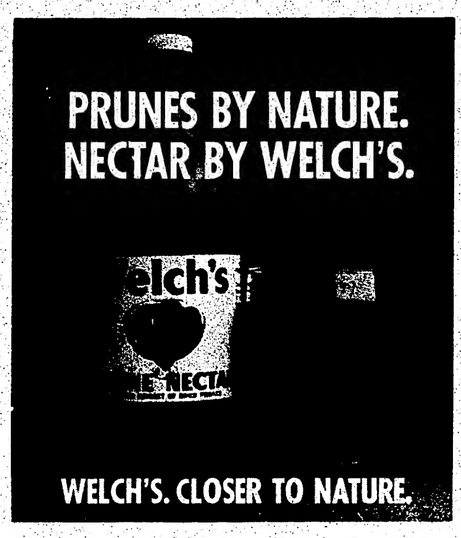

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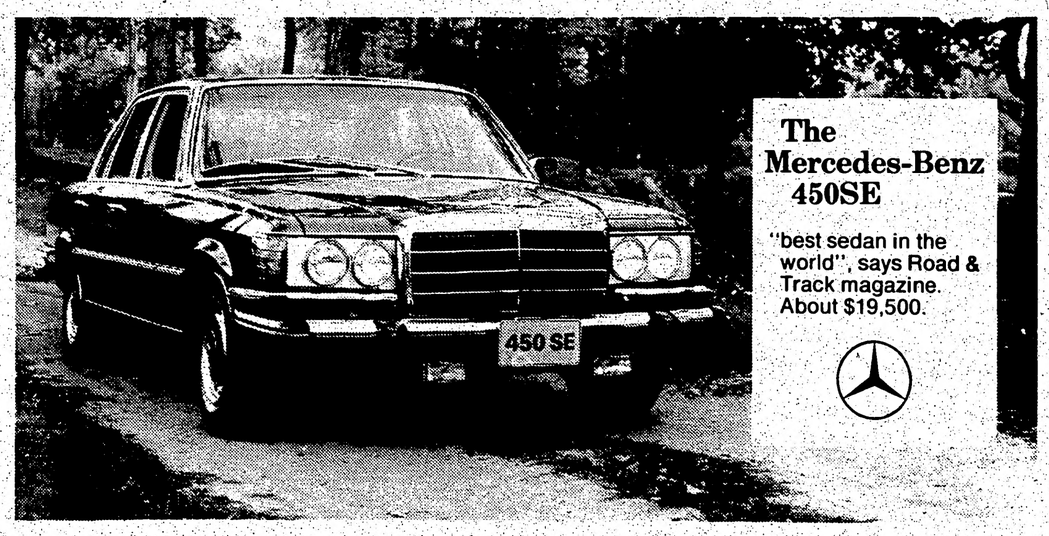

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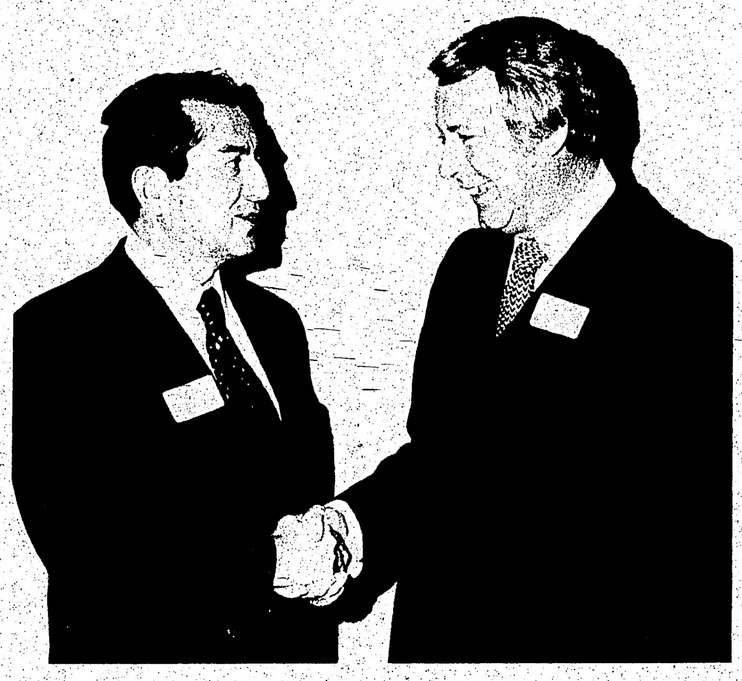

Ray D. Wolfe (left), president of the Canada–Israel Chamber of Commerce and Industry, greets Peter Bone, president of the Italian Chamber of Commerce of Toronto, prior to a luncheon at the Westbury Hotel. Bone was guest speaker at the affair. (D. Groskind).

Young environmentalist wins award

By MOURA WOLPERT
CJN Hamilton Reporter

HAMILTON –
A girl with a deep concern for environment was the winner of the fifth annual Max Rotman Humanitarian Youth Award for 1973.

Eighteen-year-old Bonnie Howe, a grade 13 student at Parkside High School, won the award, which is sponsored jointly by the Jewish Community Centre and the City of Hamilton, for the "exuberant enthusiasm" and "extremely effective leadership" with which she organized a Student Park Fund campaign aimed at helping the Hamilton Region Conservation Authority preserve Niagara escarpment land. The fund raised $28,000 during the past year. Bonnie also originated a student-tutor program under which senior students help juniors.

Ten young people, none of them Jewish, were nominated for the award, which is given annually to a young person who has distinguished him or herself in service to others and which honors the memory of the late JCC physical education and camp director, Max Rotman.

Mrs. Stella Rotman, who now lives in Toronto, where she works for the Labor Zionist Council, comes every year to make the presentation and her enthusiasm never diminishes. "Oh no," she declares, "I would never miss this."

Mrs. Rotman obviously shares her late husband's faith in and affection for youth and she keeps in close touch with the awards selection committee, helping with advice and suggestions.

Rabbi Bernard Baskin of Temple Anshe Sholom, guest speaker at the ceremony, told the young nominees that "each is a co-worker with God, each has kindled a candle to show what consciousness and awareness can mean in our society today" and that "the greatest fee they will ever receive will be the gleam in the eye of those whom they have helped and served."

Mayor Victor K. Copps and regional chairman Anne Jones brought greetings from the city and region, respectively, and Lincoln Alexander, M.P., brought greetings from "Parliament Hill, the, ahem, prime minister, Mr. Stanfield, Mr. Lewis and all the others!"

Don't relax, warns MPP

WINNIPEG –
A forceful warning that Middle East troop disengagement is no cause for complacency and relaxation in Jewish communities throughout the world was sounded by Sidney Spivak, leader of the Opposition in the Manitoba Legislature, at the 15th annual men's dinner of the I.L. Peretz-Folk School in Rosh Pina synagogue.

Spivak told the capacity audience of nearly 500 that successful troop disengagement would permit part of Israel's force to return to their homes and jobs but 150,000 to 200,000 troops would have to remain mobilized as a preparedness guarantee well into the foreseeable future, reported **The Western Jewish News**.

This would cause a severe economic burden for years to come, especially when added to a trade imbalance that is now one billion dollars, galloping inflation and tremendous price rises in essential foods and commodities, and the pressing need to accommodate the Soviet Jewish immigrants, he added.

"Don't labor under the illusion that the battle is over," said Spivak. "The future can be guaranteed only by the Israelis who will give their lives if need be, and by world Jewry who are the only real allies who can be relied upon to help. World Jewry and Israelis alike must continue to be vigilant."

Spivak acknowledged that tourism has been affected adversely by the Yom Kippur War, but not as much as is surmised. In fact, tourism is once again experiencing an upswing. This past December, when Spivak spent two weeks in Israel accompanied by his wife and family, there were 40,000 tourists who had come to Israel during the month.

Lethargy shown community must change, says executive

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –
A leading corporate executive has warned fellow businessmen that "the soporific attitudes" of a great many Canadian companies must change in regard to their active involvement with the community.

"They must realize . . . that success is a two-way street and cannot be travelled in a one-way direction," said Peter Bone, vice-president of Rothmans of Pall Mall Canada Ltd.

President of the Italian Chamber of Commerce of Toronto, Bone was speaking at a joint luncheon hosted by the Canada-Israel Chamber of Commerce and Industry. About 150 persons attended the function last week at the Westbury Hotel.

Ray D. Wolfe, president of the Canada-Israel chamber, called the joint luncheon, the first of its kind, "a unique occasion . . . a meeting of inestimable value."

He pointed out to his chamber members that the growth of Canada-Italy trade between 1962 and 1972 dwarfed the growth of Canada-Israel trade in the same period.

In his speech, Bone said business should take the lead in developing joint ventures with the community at large to benefit society as a whole.

Bone, whose company is a leader in such corporate-community ventures, noted that "business of corporate involvement with the community is itself now big business."

He cited a number of corporations in Canada deeply committed to the joint venture concept with their communities.

The businessman stressed his appreciation for the fact that Israel has become one of the leading innovators of the joint venture concept where partners in other countries work with partners in Israel to develop industry there.

"In fact, the Israelis have developed this concept to a high degree and are making it work," he said.

Among those in attendance at the luncheon were Israel Consul Shmuel Ovnat and Italian Vice Consul Dr. George Volpe.

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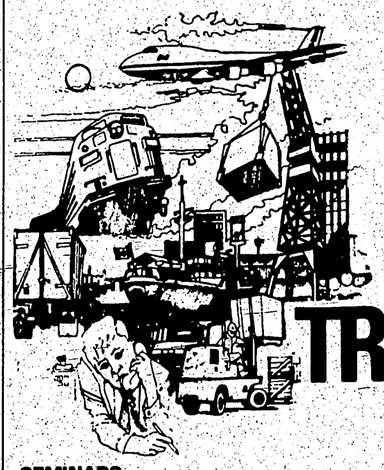

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Simpleton South Dakotan senator being manipulated by propagandists

When historians come to write the political history of the United States in the turbulent 1970's, it is most unlikely that there will be mention of Senator James Abourezk, the South Dakoka Democrat, who today is the darling of the Arab world. The senator is something of a simpleton, a duffer, to use an old fashioned expression, who can talk knowledgeably about agriculture in his native state, but who is talking through his fedora when he puts his two cents worth into the Middle East.

Arab propagandists are delighted with the senator. Here is an elected representative of the people who is prepared to spout the Arab line at any and all times.

This gentleman of Lebanese extraction had a different view of the Middle East when he was a candidate for the Senate in 1972. At that time he made some statesmanlike utterances to the effect that because he was an American of Lebanese extraction, he would be in a unique and possibly useful position in the Senate to deal with representatives of both sides. What he wanted, he said, was a just and lasting peace settlement in the Middle East.

The Jewish vote in South Dakota is probably small, but it can be assumed that Jewish voters gave their support to this candidate, as well as did others of liberal outlook. But how times have changed! He has become a mouthpiece for the Arab world and the fact that what he says doesn't make any sense is beside the point. His colossal ignorance of Middle East history, his blind acceptance of the material furnished him by his manipulators, could be dismissed as trivial were it not for the fact that he commands an important forum from which to spout his anti-Israel diatribes.

When someone challenges his more outrageous statements -- as happens when he talks to an audience that contains some knowledgeable people -- he quickly confesses that he is far from being an expert in Middle East affairs. For one who admits to having no expertise in this field, the senator from South Dakota has a lot to say. He apparently has no idea that if what he preaches came to pass, the liquidation of Israel would be accomplished. This, of course, is the ultimate goal of his newfound friends.

Predicted growth in Israeli economy in 1974 is break in economic record

Although it is much too early to speak of a "post-war" period in Israel, the people and their economy must adjust to changed circumstances. Nobody can be certain that the shooting really is over; for all anybody in Israel knows, fighting may again break out next month, or next week, or tomorrow half an hour before dawn.

Logic and their bitter experience in the course of half a century should suggest to the Arab leadership that efforts to destroy Israel amount to pounding their heads against a stone wall: the stones have no choice, but stand fast, and the head is the one that suffers. However, logic is a stranger to the Middle East. Common sense in the Arab community was murdered by the Mufti's henchmen, several decades ago.

Still, Israelis continue to hope for a change. In the long run, no one here doubts, the neighboring peoples will recognize that they can build better lives for themselves in partnership with the Jewish state, and that their blind enmity only serves the interests of distant and cynical powers. However, that realization seems to be far away; meanwhile Israel must buckle down and face changing reality.

In the first flush of battle and ceasefire, attention generally was devoted to the solution of immediate and short range problems, although some action of lasting importance was taken on the economic front.

The first category consists of problems, such as the gradually -- very gradually -- subsiding truck shortage and the question what merchants and importers are to do with inventories of items no longer in demand. The second includes the suspicion that at least 100,000 reservists will remain under arms, for many months to come, as well as the need to manufacture more and more sophisticated weapons. The third category -- that of fundamental problems -- requires the correction of structural distortions, developed in the Israel economy by years of boom and the attempt to do everything all at once.

Although of considerable importance, the short range problems really are not difficult. The truck shortage, for instance, is gradually being solved through the importation of new vehicles, the temporary employment of trailer rigs, drivers and all, from Holland, and the army's slow release of mobilized transport. Accompanied by programs to train new drivers and to shift some of the freight to the railways, these activities can be expected to answer the needs within a reasonable time. It is true that many economic activities will suffer during the intervening period, but there is light at the end of not too long a tunnel.

On a similar level of temporariness are the problems of importers and purveyors of consumer goods, many of whom have been caught with stocks nobody wants, at almost any price. Only three months ago, people used to trample each other, asking to be allowed to spend fantastic amounts on non-essentials, preferably imported ones.

Some of these dealers will get hurt badly, but many others will somehow clear their stocks, at a loss if need be. In recent years their activity was highly profitable; the earnings of that period will help cushion the present shock. In the very short run, they are being supported by somewhat more liberal attitudes at their banks.

In 1974, there will be progress, but continued large scale reserve forces on active duty will limit it to a rise of 5% over the war year, to equal once again the GNP of 1972. For Israel, this is a serious break in its economic record: the GNP has been going up by an annual average of something like 10%, for almost as long as anybody cares to remember. Even the 1966 recession only slowed that pace, but could not reverse it.

(Israel Investors' Report)

Purim is apt time for reflection of the longevity of Jewish people

By RABBI HERBERT FEDER

There are at least two ways of looking at the Purim Story. One can see it as a classic tale of anti-Semitism, or one can see it as the victory of the wise, patient, and resourceful Jew. Perhaps both these views are aspects of the single destiny of the Jewish people -- to face antagonism and prevail over it.

Most years Purim is a time of great festivity. Even levity is permitted, even encouraged. There is no harm in this, for the topsy-turvy world in which we live often makes us laugh. As Jews we laugh wholeheartedly at times. At other times, we laugh brokenheartedly. But we laugh -- as if we were announcing to the world that come what may, we shall keep our sense of humor.

This year has been particularly difficult to think in terms of laughter. The war, its casualtes, its difficult aftermath have done much to sober our spirits. Indeed, this is not a year in which to laugh unthinkingly. We have suffered too much grief. But it is possible at Purim time to reflect upon our long history and "smilingly" wonder at our longevity. Think of all the would-be Amalekites of all ages or descendents of Haman through the ages who thought they could destroy us. They have wounded us often; we have bled much. But as a collective group witnessing God's redemptive power in the universe we are still here to tell the tale. Even through our tears this year, we can afford some laughter. Let us pray that this Purim will herald an era of peace and laughter for Jews and all men.

Rabbi Herbert Feder is spiritual leader of Beth Tikvah Synagogue.

Golda Meir has been under extreme pressure over the formation of a new minority government in Israel. The strain is clearly evident on the prime minister's face. A new cabinet is reported acceptable to her colleagues. After Mrs. Meir, Moshe Dayan has been the central figure regarding the formation of a new cabinet. The ex-general has come under strong attack (see photo on Page 2). (IPPA photos)

If we don't come together now, heaven help us; no one else will

By TOM BROWN

The Law of Return controversy has been joined and is surprisingly and dangerously bitter. One may be forgiven for suspecting that this issue may have become the catalyst which has exposed to view the serious schism that exists within the Jewish community. It may very well lead to a damaging confrontation and separation. Orthodoxy seems, of late, to have become extremely militant, spoiling for a fight, and one is forced to wonder about reasons and motivations.

Most of us who are not in the Orthodox camp do have Orthodox roots and are genuinely attached to our heritage by an umbilical cord of memory, nostalgia and Jewish awareness. We are not traitors, or converts, or enemies or "mishimudim". We consider ourselves to be, and we are, totally committed Jews -- albeit we may manifest it in different manner.

For us, perhaps, religious observances have to be acceptable on some intellectual, as well as, emotional level, and so we have changed them to be more in tune with the open society of the 20th century in which we live -- rather than those of the medieval ghetto in which we used to live. We are not just diluted Jews. We are whole full-blooded and committed! Who would have thought that Shylock's harangue to Salarino would bear repeating 400 years later, only this time from Jew to Jew.

One cannot help but wonder at the fierceness of the Orthodox attack. Such belligerence is usually born in fear. What are they really afraid of? Is it the fact of their minority status within the Jewish world? Particularly within Israel itself? Is it the fear of waning influence? Is it the frightened recognition that, even within their own ranks, there are now too many who profess an Orthodox philosophy while succumbing to a Reform life style so that their posture becomes a mere sham?

The Orthodox claim that the validity of Torah is not based on numbers is true. It is also true that Orthodoxy has always produced an educated elite that has guarded and ensured the continuity of Torah Judaism. For this we sincerely respect and honor them. But this is not the only key to Jewish survival. Analogically, if Orthodoxy considers itself to be the emotional heart of true Judaism, may the rest of us not be accepted as the head and body thereof? Can one survive without the other? Why the animosity? Why the righteous indignation and anger? Why the chorus of personal attacks on Reform and Conservative rabbis? Why the seeming desire of Orthodoxy to disenfranchise the rest of us -- to sit shiva for Conservative and Reform as if we had apostatized?

Israel is! And Israel will live. Its foundation stones are the limbs and bodies of our young people and its mortar is the substance that was poured out so generously by Jews everywhere. Neither Jewish blood nor Jewish money were categorized into Orthodox, Reform or Conservative. Are we going to do it now to satisfy a power-hungry group in the NRP in the Knesset?

The controversial Law of Return may have precipitated the present confrontation. But its depth and bitterness surely proves it to be only the tip of the iceberg with many more issues beneath the surface. If allowed to continue, it may do irreparable harm. Conservative and Reform must refuse to be brow-beaten and banished into the wilderness of non-entity. Orthodoxy must desist from its arrogant stance that it, alone, is the repository of all righteousness and truth -- because it is not so.

If we do not come together now, may Heaven help us all -- for surely -- no one else will.

Mr. Brown is a past president of the board of trustees of Holy Blossom Temple and a Toronto restauranteur.

The father of Abner Shalom died during the Yom Kippur War, just before Abner's Bar Mitzvah day. So the army unit to which his father belonged organized the ceremony and brought the boy and family to its base in the Sinai. They presented him with a bike.

ask the rabbi

No attempt to disprove Einstein theory

1. Has there been any serious Jewish theological attempt to disprove the theory of relativity?

The question implies that the theory of relativity presents some kind of threat to Judaism so that the theory has to be disproved in the interests of religion. Unfortunately, I do not have the training in physics required to grasp the theory at all adequately, but even to the uninitiated it is perfectly clear that Einstein's theory is a purely scientific hypothesis of relevance only to the structure of the physical universe and to be argued for or against by the normal methods of scientific inquiry. One hears that Einstein himself was at pains to deny that his theory had any relevance to metaphysics. There is no such thing as a kosher scientific theory any more than there is a kosher or non-kosher mathematics.

Perhaps you refer to various popularisers who, relying on Einstein's work, have tried to suggest that relativism is therefore the attitude to be adopted in ethics and religion. There is no warrant in Einstein for any such attitude. Because the measurement of time is relative it does not follow in any way that absolute truth is unobtainable anywhere. It has often been pointed out that the statement "everything is relative" is meaningless since for something to be relative it must be relative to something else not itself relative.

According to Jewish teaching God is absolute and everything in the universe is relative to Him. As Maimonides puts it: There could be no universe without God but God would exist even if there were no universe. There has been no "serious attempt" on the part of Jewish theology to disprove the theory of relativity because theology is concerned with beliefs about God not with the facts of the physical universe.

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Letters to the Editor

Discriminatory hiring practices by CBC should be eliminated, CJN reader urges

Dear Editor:

Ben Nobleman's excellent article (Feb. 8) on anti-Semitism in the CBC's upper echelons was timely and to the point. There was no excuse for the CBC to air Mordecai Richler's insipid play with its anti-Semitic inuendoes about UJA high pressure tactics.

Rabbi Meir Gottesman rightly refers to Richler's play like "walking through a sewer." Why does the CBC feel obligated to promote racist garbage in order to obtain high ratings.

In regards to the article by Lewis Levendel about CBC producer John Barberash who says "in 20 years, I've never experienced any form of anti-Semitism," what is he expected to say as an employee of the CBC?

The point Mr. Nobleman made was that there are few, if any, Jews in top executive positions at the CBC. Let Mr. Barberash apply for a job as one of the top brass at the CBC and see how far he gets. No one denies that there are Jewish actors and producers working at the CBC.

But at CTV, the president of CTV and vice-president of programing are Jewish and CTV is only 12-years-old. But the CBC is over 40-years-old or more and it is doubtful if Jews will ever attain the high position they have at CTV. Perhaps it is due to John Bassett's influence at CTV.

Also, CTV is making a profit but not the CBC as was brought out at the CRTC hearings. CTV promotes more Canadian-made movies than CBC. CRTC chairman Pierre Juneau called CBC's attitude to Canadian-made movies as "scandalous". It seems CBC officials are more interested in "empire-building" and big salaries and pensions than in genuinely helping promote Canadian talent.

As a taxpayer who helps subsidize the CBC to the tune of $200 million a year, I feel Ben Nobleman's charges should be fully investigated by some impartial body -- either by the Federal government or Ontario Human Rights Commission. If General Motors and Ford, as well as other large private companies, were forced to change discriminatory hiring practices, then so should the CBC.

S. Klein,
Toronto

Attacks Bonds

Dear Editor:

Having made the non-Zionist decision to abolish the $100 bond denomination, according to your issue of Feb. 15, the Bond organization proceeded apace in adding insult to injury with its announcement of a new gimmick -- the "Shomer Israel" category ($1,000 or more).

To any sensitive Jew this is a profanation of the name of God whose synonym is "Shomer Israel." Since the Bond organization has obviously succumbed to the god of Mamom -- Bnei Mamon would be a more appropriate category.

Viola Lewin,
Montreal

Rabbis assailed

Dear Sir:

I grew up in a strict Orthodox environment, but when I applied for my first job I was permitted to work on Sabbath.

I remember the broken-hearted tears I shed on the eve of my first break with all the prohibitions I learned and kept. Why? Because I was a "yesoime", an orphan.

The Orthodox have frequently lacked in humanitarianism. Unfortunately, there are too many Orthodox Jews who behave unethically and shatter the illusions of our youth.

Orthodox rabbis have much work to do in their own communities. If they succeed in presenting us with an Orthodoxy of good Jewish models, they will have no troubles with any Jew. That there are assimilated Jews from Orthodox homes is proof of their problems.

Mollie Posen,
Toronto

Dear Editor:

The United States and Canada have laws against monopolies and combines to protect citizens against unconscionable prices. There are no such laws internationally, so the Arab states take advantage of the law of supply and demand and of their monopoly position, to blackmail the world into paying more money for less oil. The Arabs have decided that oil in the ground is better than the world's depreciating currencies.

King Faisal hates Jews to the extent that when French newsmen visited him, he presented them with copies of **Protocols of the Elders of Zion**, an anti-Semitic libelous book that has long ago been established as vicious and untrue and which was used as a tool by Hitler. This same Faisal is cunning enough to use his monopoly power and the world's thirst for oil, to attempt to destroy Israel, even though he knows that if Israel were destroyed, he still wouldn't change his policy one iota.

Dr. Kissinger should know that the oil monopoly is economic and has no relation to the Middle East war. It will not change if Israel is destroyed. What will change, if Israel goes, is that the Communists will control the Middle East, U.S. foreign policy, for the protection of U.S. interests, keeps a strong navy in the Mediterranean to support Europe and NATO and the 300,000 U.S. troops in Europe.

If Israel falls, and Russia controls the Middle East, the Medtierranean will become a Russian lake. The European countries and Japan will have to go Communist to get oil and the U.S. efforts in the Far East and the Near East, to contain Communism, will have been in vain.

It is fortunate for Israel and for the U.S. that their interests in that part of the world coincide. Israel cannot survive without U.S. aid and U.S. power and influence in the Middle East cannot survive without a strong Israel. So, U.S., do not press Israel too hard. It will not help either of you.

The irony of the situation is that if anti-religious Russia gains control, Faisal, the sheiks and Qaddafi will not long survive.

Henry R. Rosenberg,
Toronto

The Canadian Jewish News welcomes letters from its readers but we ask once again that they be kept short. Space limitations make it difficult for us to deal with letters that are unnecessarily long.

Government ruling prompts legal effort by Winnipeg's community for acquisition of unused land for Russian immigrants

By A.J. ARNOLD

(Fourth of a Series)

A.J. Arnold

The Toronto branch of the Anglo-Jewish Association organized a special lobby in Ottawa in June 1882 to persuade the government to assign a tract of land for homestead settlement by the Russian Jews. They probably decided on this course after realizing the significance of the government announcement of June 5, which said there were no different arrangements for the Russian Jews than for other immigrants. This meant the opposite of what it seemed.

During the 1870s the government had been granting tracts of land for special groups like the Mennonites and the Icelanders. Land reserves were also being held for Scottish and French settlers. By the early 1880s, the government decided this policy was not bringing enough settlers. The Mennonites, for example, had not yet taken up much of the land set aside for them in 1873.

When the Jews arrived the government had discontinued land grants for special groups of settlers. Instead, most of the land not granted to Hudson's Bay Co., or held for the CPR, was assigned to private colonizations companies who undertook to bring in settlers. None of these groups were favorably disposed to the Jews.

The Toronto Anglo-Jewish Association hoped the government might revive its previous policy one more time for the Jews. To achieve this goal, they engaged the services of L.M.O. Gontlee, a solicitor with special government contacts. After a few days in Ottawa at the end of June, Gontlee reported to E. Samuels, honorary secretary of the Toronto association: "Unless very great influence is brought to bear promptly we shall . . . obtain nothing suitable to our project."

Four townships had been applied for by the Jews of Winnipeg, for settlement of the Russian newcomers. Gontlee learned an Order-in-Council had been passed a few days before he reached Ottawa assigning the requested townships to other parties who had applied earlier. He saw the plans of the interior department showing vast tracts of land already granted. From the 102 meridian (just west of Brandon) to the Edmonton area, in a territory "100 to 400 miles in breadth there does not appear to be a single section available," Gontlee wrote.

The solicitor concluded that due to the "grab" by the land companies only special government intervention could make land available. He enlisted the support of a Mr. McPherson of the interior department land branch. However, he also reported seeing the prime minister "who is rather opposed to granting us any special terms."

Nevertheless, with the support of McPherson, Gontlee decided to ask the government for a "special rule" to make some land available. He expressed the hope that this "one last chance" would work if Sir Alexander Galt would "use his influence with Sir John . . ." He urged immediate action "otherwise the Winnipeg refugees will be at a great disadvantage compelled to go very far west for homesteads, or possibly leave the country." He also warned there was little chance of making proper provision for the settlers unless land was obtained within 300 miles of Winnipeg.

Galt was then in Montreal and Samuels wrote him at once. He responded with an urgent letter to the prime minister on July 7. Submitting the views of the "Jewish Committee," Galt emphasized the "great importance" of trying to meet their request for a settlement district. He suggested the release of some "spare Mennonite townships" or some of the colonization company land and commented on the latter: "It seems absurd to have the whole district covered with bogus applications (in many cases) to the exclusion of bona fide settlers."

A few weeks later Galt again reminded Macdonald: "Do not forget my Jews." But as for assigning them homestead land, the Jews were forgotten for two years.

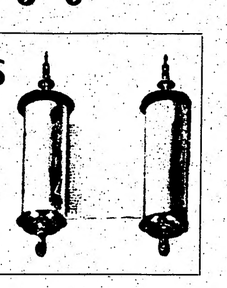
Next: How the Jews made out in Winnipeg.

(Copyright, A.J. Arnold, 1974)

Children take part in Purim bazaar at Bialik Hebrew Day School in Toronto. "We must get drunk with G–d," urges Rabbi Gottesman. In his Sparks from the Torah column below, discussing the holiday, he said Purim is all about fiery devotion. (UJWF photo)

To become drunk with G-d on Purim is a 'joyful mitzvah,' according to rabbi

sparks from the torah



By RABBI MEIR GOTTESMAN

Chag Purim -- Parshat Ki Tisa

Va'yar et hoegel u'mcholot . . . And he saw the calf and the dancing . . .

Where do you find a religion in the world where it's a good deed to get drunk? And yet, on Purim we Jews have a law that it's a mitzvah to get smashed **ad d'lo yodah bayn arur Haman l'boruch Mordechai** . . . until one can hardly distinguish between the evil Haman and the pious Mordechai. Not only that, but despite all the merry-making and festivities, Purim, according to our Rabbis, is as holy in its own way as the Day of Atonement . . . Why? What's it all about?

The answer is, Purim teaches an important lesson. The only way Judaism can survive is when we serve G-d with joy. We must get drunk with G-d. I remember last year, when Canada played Russia. There were only a few minutes left in the last game . . . people stood glued to their radios. Suddenly a score! The cheering could be heard from Queen Street to Steeles Avenue . . . The tumult! The l'chayims! The pride and celebration! That is the way we should serve G-d, and that is what Purim is all about -- **hitlahavut**, fiery devotion.

That is why we find an interesting thing . . . Moses went up to Mount Sinai to receive the Torah. When the Jews miscalculated and thought he was late in returning to them, they immediately set to work building a golden calf. Of course, the Almighty became very angry, and told Moses he was going to destroy the people. So Moses prayed and got G-d to forgive them . . .

But then a strange thing happened. When Moses went down the mountain to the Jewish camp . . . "He saw the (golden) calf and the dancing . . . And Moses became furiously angry . . ." What was Moses suddenly so angry about again? Hadn't the Almighty already told him that the people had strayed? But the answer is, up to then Moses had indeed heard that the Jews committed the sin of making a golden calf, but, he figured, it would not be such a big job to correct them . . . He would give them a sermon or two, and everything would be back to normal . . .

But then he saw something that really shook him. They had not just made an idol -- they had organized a whole dance as well . . . They were not just sinning, but doing it with joy and excitement . . . **Vayokumu l'tzachek**, they were really swinging with enthusiasm -- Moses grew super angry, because he realized that once someone does something with not just lip service, but all his heart and soul, it is hard to change him . . . (Mayonoh Shel Torah)

It is important that we serve G-d with the same, all-encompassing enthusiasm. A Jew once came to the famous Dubner Maggid and sighed, "**S'iz shver tzu zeyn ah Yid** . . . It's hard to be a Jew." The Maggid laughed and told him this story. There was once a man who was expecting a shipment of precious stone from the train station. He couldn't pick it up himself, so he asked his friend to pick up the package for him. His friend went, but instead of picking up the package of diamonds, he went and took a package of heavy bricks by mistake.

When the man saw his friend later, he asked him, "Did you pick up the package for me?" "Yes," answered the friend, "but it was so heavy, I almost fell over carrying it." The man shook his head. "The package that belongs to me is light, and full of precious stones. If you found the burden heavy, you must have been carrying the wrong package." The Maggid turned to the man and said: "If being a Jew is hard for you, you are carrying the wrong package around. A person who knows how wonderful it is to follow our Torah, will find it an easy, very precious load."

On this Purim, drunk or sober, may we serve G-d with ever greater joy. And may it soon be fulfilled for all Israel, "**Layehudim hayeto orah vsimcha v'sason vi'ykor**" . . . The Jews had light and gladness, and joy and honor. Shabbat Shalom and a Happy Purim.

'Support superior to that of fair-weather democratic friends'

Strange allies raise moral issue

By ANDREW MELES

Some Western liberal Jews have been plunged into a political disorientation regarding Israel's international friends. For decades Israel has painfully groomed friends among the emerging African states. Today it is well known that almost all Black African states deserted Israel diplomatically during the Yom Kippur War. However, to the consternation of many idealistic Jews, who else but right wing undemocratic elements and dictatorships like South Africa, Portugal, and Iran have faithfully remained amicable towards Israel.

Should the "enlightened" Jew in the Diaspora feel ill at ease about Israel's peculiar friends on the international stage? Without exaggeration, it can be fairly claimed that in most countries and in almost all fields of man's enterprise, from the American civil rights movement to the Soviet Union's most vociferous liberalizing dissenters, Jews have been prominent and conspicuous in number.

Paradoxically, South Africa is a supporter of Israel's foreign policy. South African Prime Minister Balthazar Vorster was detained during World War II for his membership and agitation in an extremist pro-Nazi organization. Before a Jew's political morality totally upsets him, the other extreme must be viewed.

Truly, some of Israel's most avid ideological supporters do not necessarily have appealing internal policies. But what of Israel's most lethal opponents? From the Soviet Union and China to Uganda, a fair balance on the other side exists. Neither are Israel's enemies havens of humanity and democracy. It is Israel's opponents that give rise to her strange political boudoir partners. Jews are again caught in the repulsive dynamics of left-right politics.

Israel's right wing supporters are only a reaction against Israel's left wing opposition but more importantly Israel is viewed as a bulwark against communism in the Middle East. Jews have served as a scapegoat for many causes. In the 20th century, Judaism has been labelled simultaneously as a red menace in capitalist countries and as bourgeois exploitation in socialist countries. Apparently, the Communist propaganda machines worked better since today rightist governments are supporting Israel.

In actual fact, ideology is playing a diminishing role regarding Israel. Real politics is assuming greater importance. The Soviet Union, China, South Africa, and Portugal will support practically any nation that will be politically advantageous to themselves. While Israel, unfortunately, is in a life and death struggle, her actions are viewed by others strictly in selfish terms for their own nationalistic advancement. The Egyptians have ejected the Soviets on more than one occasion and they have arrested leading Communists but Moscow always returns. Communist China is an ardent supporter of Packistan who in turn is a member of a Western military alliance. Countries often cast aside ideologies for nationalistic gains.

Today, tiny Israel is labelled an imperialist warmonger by the Communists and a buffer against the "red threat" by extreme rightist countries. In the overall cynical view that morality is lacking in the foreign policies of most states and friendship among states is ephemeral, the liberal Jew can acknowledge the support Israel receives from democratic as well as authoritarian governments.

Perhaps actions like those of the Netherlands will remind other European countries of the feeling a people has when it needs foreign support. Whether or not democratic countries will show support for Israel soon, Jews must accept the cold reality of international politics. Nations act in real politics in the manner which is most advantageous for themselves.

Jews must understand that support from nations that have perhaps unsavory internal policies is superior to the support given by fair-weather democratic friends.

Andrew Meles is a political science student at York University.

Tragedy reunites class

By NECHEMIA MEYERS

REHOVOT, ISRAEL –

It was like a big class reunion. In the 40s we had been enthusiastic American teenagers dreaming of a Jewish state in the far off Middle East. Now we were solid, middle-aged citizens of that Jewish state -- kibbutzniks from Kfar Blum, Geva and Urim, moshavniks from Nir Banim, Lachish and Bet Herut, city people from Jerusalem, Tel Aviv and Haifa -- who had gathered together for a reunion . . . in the cemetery of Moshav Orot.

We were there to attend the funeral of Miki, the 20-year-old daughter of former Chicagoans Ida and Chucky Edelson. Miki, who had only recently begun a physiotherapy course after having been discharged from the army, last week went once again to visit her boyfriend in the Galilee. As fate would have it, it was to be her last visit. They were driving along a road near the border when a terrorist bazooka shell smashed into the cabin of their pickup truck, instantly snuffing out Miki's life.

A sad story, but, unfortunately, a common one. In between the big wars, when hundreds or thousands fall, there are the little incidents, hardly worthy of a passing sentence in the **New York Times** or the **Chicago Tribune**. Only one, two or a half-dozen people are killed. The Arabs boast, the Israelis protest and then life swiftly returns to normal.

Even those of us who live in Israel tend to pass over such reports with no more than a brief sigh and a four-letter curse. Bloodletting is so much a part of the scene that one becomes hardened, accepting it as American city dwellers accept muggings and traffic accidents.

But when the victim is someone you know, the pain strikes home. You remember not only when you met Miki, but when you first met her parents. When was it? At a summer camp outside Milwaukee or at a seminar in Cleveland? It is hard to recall. There were the years we spent together in a Negev kibbutz and then, when our paths separated, there were the Nabonim alumni get-togethers and the openings of Chucky's exhibitions. His paintings, often related to the Holocaust, tended to be somber. But Ida, always full of bubbling enthusiasm, could be counted upon to liven up the occasion.

These images streaked through my mind as I stood in the rain-soaked cemetery where, in the midst of the surrounding orange groves, there lie both early settlers and their children, many the victims of Arab bombs, shells and rockets.

People shook hands with one another, but there were no words -- only muffled sobs, muted raindrops and mumbled prayers.

Then, as we trudged through the mud to our cars, an old friend with teenage children of her own turned to me and said: "It's so unfair. We struggled for years to find our place here. Of course, we did it for our own sakes, but we also did it for our children, so that they could grow up in a society which was truly their own. Then this has to happen.

"It's just not fair."

Model shows off latest Israeli fashions in show at the Hilton Hotel in Tel Aviv. Buyers came from all over the world. A number of export sales were reported. (Israel Sun).

Agency provides special help to Canadians settling in Israel

By J.B. SALSBERG

Some people, both here and in Israel, maintain that the rate of Jewish migration from Canada to Israel is too small. Indeed, there are those who argue that there are more Israelis in Canada than there are Canadians in Israel. That may or may not be true. But even if correct it is only part of a much larger question that concerns the rate of migration of Jews from North America, and the western world generally, since the attainment of Jewish statehood. Nevertheless, it can not be denied that we now have a substantial and growing community of Canadian Jews in Israel.

I recall an interesting story that the former Canadian ambassador to Israel told me on an earlier visit. It seems that Mitchell Sharp, Canada's minister for external affairs, was slated to visit the Jewish state. Our ambassador thought that it would be an excellent occasion for his minister to meet a goodly number of Canadians who were either permanent or temporary residents of Israel. He arranged a reception for the visiting minister in the embassy garden and, he said, some three hundred people attended the occasion.

Those at the garden party were, of course, only a fraction of the much larger number of Jewish Canadians who live, study or visit Israel at any given time. They are to be found in all walks of life and are in the leadership of many organizations and institutions. At the moment I would say that Dr. Samuel Hurwich who with his wife Rivkeh, was prominent in the Toronto Jewish community, is the dean of all Canadian landsleit in Israel.

But there is no denying that the process of adjustment, of integration into Israel society is rarely an easy one for North American Jews. There are cultural (in the broadest sense) as well as economic barriers that they must overcome.

Those who are psychologically prepared in advance for kibbutz life find the process of adjustment least difficult. But those who settle in the cities find the adjustment beset by more than a few problems. Time resolves most of the initial difficulties. But often, very often perhaps, the availability of an additional bit of financial help and guidance (on top of what the official absorption agencies offers to newcomers) contributes greatly to the satisfactory adjustment of individuals and families who come to Israel from Canada.

It was, therefore, most pleasing for me to discover, during my recent visit, that such extra help has become available to our newcomers. I learned all this when I called on Sol D. Granek, a former leader of the Canadian Zionist movement, and now the director-general of the Israel office of the United Israel Appeal of Canada, and Morris Jackson, a relatively recent settler in Israel but with a long record of labor-Zionist activity in his native Toronto, who is Granek's assistant.

In the first place I was impressed by the fact that the Canadian office in the Jewish Agency complex in Jerusalem was a going concern. In the talk with Granek and Jackson, I learned that the Jerusalem office is responsible to the Canadian board of directors and that they also had the invaluable assistance of a body known as the Israel Residents Distribution Committee that evaluates and approves the loans made to Canadian applicants.

Briefly, this is what the Israel Office of the United Israel Appeal of Canada does: Low interest, long term mortgage loans to Canadian immigrants who purchase a home, (these loans are usually supplementary to the Jewish Agency loans), a small loan fund to help in meeting current expenditures, and a business and professional loan for the acquisition of essential professional or business equipment.

On the recommendation of a student aid committee of a recognized Israel educational institution, grants are made available to Canadian students. Lately, the Canadian office has extended the major portions of the aid program to cover the children of Canadian immigrants. This is of special importance to young newly-weds when purchasing a home.

When I found that over 300 Canadians in Israel have benefitted from those programs to the tune of well over $3 million Israeli pounds, I concluded that a good job was being done and we, in Canada, can be proud of that which is being done on our behalf.

Organizations and People

what's new...

By MIRIAM HERMAN

MARRIAGE EDUCATION

Young people getting married in the near future will have a chance to discuss such topics as the marriage ceremony, communication and family life, kashruth, sexual relationships, budgeting and family planning at an all-day program on Sunday, March 10, set up by the Jewish marriage education committee. The session runs from 10:45 a.m. to about 4:30 p.m. (a light luncheon will be served) at the B'nai B'rith Youth Organization building, Hove St., Downsview. The committee is co-chaired by Phyllis Mayer and Dr. Joseph Berger.

PURIM FUN

It's hamantashen time again and there are lots of Purim celebrations coming up for this weekend. For instance -- on Saturday evening there's Beth Tikvah Synagogue's Purim carnival complete with games of chance, dancing, an auction and prizes galore. Fun begins at 9 p.m. and proceeds go to Israel and synagogue projects . . . A Purim ball held by Club Shalom of the Toronto Pioneer Women in aid of the organization's Spiritual Adopt-a-Child campaign which helps maintain child centres throughout Israel. It all takes place at the Labor Zionist Movement centre, Viewmount Ave., starting at 8 p.m. and there will be door prizes as well as a prize for the best costume . . . A Purim party and draw (for a ticket to Israel) put on by the Parents' Association of the Associated Hebrew Schools at the school's Finch Centre auditorium at 8:30 p.m. The program calls for dancing and refreshments and a prize for the best costume also.

Then on Sunday the Labor Zionist Alliance celebrates with a Queen Esther contest, dancing and floor show featuring young Israeli singer Jackie Oved. The time is 8:30 p.m. at the LZA centre, Viewmount Ave.

ART EXHIBIT

An art exhibit and sale featuring many new young Canadian artists is being sponsored by B'nai Israel Beth David Sisterhood Monday, March 11, from 10 a.m. to 10 p.m. at the synagogue. Proceeds will be shared with the Israel Emergency Fund.

CRAFTS 74

Another art show, this one in Montreal, is being planned by the Parents and Teachers Association of the Jewish People's and Peretz Schools there. **Crafts 74**, an exhibition and sale of original handicrafts, is set for next weekend, Saturday, March 16 from 8-12 p.m. and Sunday, March 17 from 2-9 p.m. at the Wavell Branch, Cote St. Luc.

MORE ABOUT MARRIAGE

Sex and Marriage Today and Tomorrow -- Can We Learn to Live With It! is the topic to be discussed at the Adath Israel Sisterhood meeting Tuesday, March 12, at 8:30 p.m. by guest speaker, journalist Sidney Katz.

WOMEN! WOMEN!

The Pioneer Women Toronto Council's annual International Women's Day meeting, also on Tuesday, March 12, at 8:30 p.m., will be looking into the subject of **Women: Where Are We At?** with panelists Margaret Campbell, MLA; Barbara Greene, North York controller; and Vivienne Muhling, community relations director at Baycrest Centre, and moderator Dini Petty, hostess of **Sweet City Women** at CITY-TV. The meeting takes place in the Bialik School auditorium, Viewmount Ave.

SPRINGTIME FASHIONS

Spring must be in the air! At least Holy Blossom Temple Sisterhood seems to think so. They are presenting a showing of spring and summer fashions (European and New York imports) by Chez Catherine at their luncheon meeting Tuesday, March 12, at 1 p.m. at the temple. Boutique owner Catherin Hill comments along with sisterhood past president Lillian Winton.

FOR ORT SCHOOLS

A wine and cheese party (and movies, too) is being held this Saturday evening by Chai Chapter of Toronto Women's ORT. The party, at 8 p.m. in the Cornet Apartments downstairs room, Shelbourne Ave., is in aid of ORT schools in Israel.

CAREERS IN JEWISH LIFE

For the second year, B'nai B'rith Hillel Foundation at the University of Toronto is sponsoring a **Careers in Jewish Life** program designed to encourage young people to consider careers for themselves in the fields of Jewish studies, education, the rabbinate, and social work. The program takes place March 18-20, at the Hillel House. Experts participating include rabbis, professors and social workers. For information contact Hillel House, St. George St.

SEMINAR FOR TEACHERS

A seminar for Jewish teachers, conducted by Dr. Zvi Yehudah, Cleveland, Ohio, on the subject of the Hagadah of Passover, the symbols and their meaning is set for Sunday, March 10, at 8:30 p.m. at the Associated Hebrew Schools Chapel, Bathurst St. The seminar is sponsored by the Board of Jewish Education.

...about people

Broadcaster and author **Charles Templeton** will receive the National Council of Jewish Women, Toronto Section, award of merit at their March 12 general meeting. The award, given annually for outstanding contributions by persons who excel in their fields of endeavor, is being presented to the Toronto radio and TV personality for his work in the communications field. Mr. Templeton is to be guest speaker at the meeting which is called for 12:30 p.m.

* * * * * * * *

Jerusalem author **Naomi Sheldon** says the Yom Kippur War has resulted in a revival in religion in Israel. After the 1967 war, she said, people drove cars with bumper stickers "Israel trusts in Israel armed forces." Now they're driving stickers reading "Israel trusts in G-d." Visiting friend **Sara Leah Grafstein** in Toronto, Miss Sheldon is on the continent seeking a publisher for her latest work, **October 6-November 14, 5734**, a personal war journal. She spent the war with a Chabad group in Jerusalem. The 27-year-old New York native said during her visits to hospitals after the war, even non-observant soldiers talked of the miracles of October.

* * * * * * * *

Shaarei Tefillah Congregation says their **Rabbi Meyer Berglas** was the only Canadian rabbi out of the 500 delegates invited to the Prime Minister's Israel Bond Conference in Israel recently. In addition to that he also led a study mission to Israel with 40 members of his own congregation. So he certainly was in a position to gain much first hand knowledge about that country's present military, economic and political problems. The rabbi will give a report of his findings at a public lecture at the synagogue this Sunday, March 10, at 8 p.m.

* * * * * * * *

Theatre buffs might like to know that **The Proud One**, the new Canadian play by **Lily Poritz Miller** opening this Wednesday at the Backdoor Theatre, is about a closely knit Jewish family, the Hoffmans, and the rebellious daughter whose return home brings disruption and disaster to the household.

* * * * * * * *

Avraham Schenker, chairman of the information and organization department of the Jewish Agency in Jerusalem, is to be guest speaker at a public meeting sponsored by the Canadian Zionist Federation, Thursday, March 14, at 8 p.m at the Zionist Centre, Marlee Ave. Mr. Schenker, who is, responsible for the dissemination of public relations material to the Diaspora, will be speaking on **Israel's Struggle for World Public Opinion.**

Uri Geller

If you're interested in psychic phenomena and telepathy and such, then catch **Uri Geller's** show **Expanding the Frontiers of Man and Science**, at Seneca College Theatre this Saturday. The young Israeli, who moves things about and finds hidden objects through the powers of mental concentration (you may have seen him on some of the TV talk shows last year), makes two appearances on Saturday, at 2 and 8 p.m.

* * * * * * * *

Murray Tate, a member of the Toronto Harbor Commission, was elected to the board of directors of the Canadian National Exhibition at the CNE Association's recent annual meeting where he was a delegate from the Labor Council of Metro Toronto. As vice-chairman of the CNE's intercommunity committee, Mr. Tate pushed for an Amsterdam Day two years ago and says there are promises for such a day next year, as plans were too late for this year.

* * * * * * * *

With Passover just around the corner, the annual Mo'Ess Chittim Drive is on the way and Montreal business executive **Joseph Nadler** has been appointed chairman of the drive which is conducted jointly by the Canadian Jewish Congress and the Mizrachi-Hapoel Hamizrachi Organization of Canada. The proceeds go for Passover relief to needy families in Israel and throughout the Jewish world.

Number one spot came unexpectedly to confidence-inspiring BB woman

By MIRIAM HERMAN

Lucille Bensky

TORONTO -

For someone who really wasn't in a hurry, Lucille Bensky got there mighty quickly! At age 34, she is president of Canadian B'nai B'rith Women's District #22.

If not the youngest, then certainly she is one of the youngest women ever to head a B'nai B'rith district.

Despite the fact that she went the usual organizational route of chapter (Don Mills) and Toronto council presidencies, and of course, almost every chairmanship on the B.B. agenda, the former Toronto school teacher admits that she never actually aimed for the top -- "it has all come rather unexpectedly."

And when she says it you have to believe it. Petite, soft-spoken and quiet in manner, she radiates that quality of non-bombastic confidence and reliability that seems to lead to leadership without even trying. Nonetheless, with 'involvement' the keyword in her vocabulary -- "I didn't join to bowl" -- it was bound to happen sooner or later, anyhow.

Her two-year term as first lady to the 5,000 women who make up the 54 chapters from Windsor to Halifax began last May. A heavy schedule calls for out-of-town travelling at least once a month and although most of the action falls between Montreal and Toronto (the head office is in Toronto) she will have covered the entire district by the end of this month.

Add to that, board meetings, national conferences, chapter installations and community responsibilities, to say nothing of having to have the total B.B. picture at her fingertips, and you get some idea of what it means to be district president.

But as a family-oriented gal who insists that the needs of husband and children dictate her working hours, she somehow manages to keep the workload from infringing on her family's lifestyle.

Of course, Larry, 12, and Joanne, 9, have grown up with it and are proud of what is going on. And when she has to be away, her husband Arnold's high school teaching schedule allows him to be home pretty much when the children are.

Besides, even with all the leadership responsibilities, the phone doesn't seem to ring as incessantly as it did when she was active on the local scene and in a way she misses "that kind of involvement now because of the administration duties."

One of the highlights of "that involvement" was the Tay-Sachs blood testing program which Mrs. Bensky sparked throughout Toronto. It all came about after Upper Canada Lodge (men's B'nai B'rith) presented Dr. J.A. Lowden, associate scientist at the Hospital for Sick Children, with a Tay-Sachs testing machine. It was evident that man-woman power was need to initiate the program on a city-wide scale. It was also evident that B.B. women could, as a service organization, provide that kind of coverage. Working through the Federation of Jewish Women's Organizations, Mrs. Bensky and her committee met with representatives of the various groups and co-ordinated their clinics, 10 in all, throughout the year. As for the present scene, the three main thrusts of B.B. women's programing -- community service, youth and Israel -- are covered by a vast number of projects. In fact, the multiplicity of undertaking sometimes in itself creates frustrations because the scope is so wide and diversified that "we cannot always relate to the community the depth of our programs."

High on the list of priorities is the group home in Jerusalem, a half-way house for teenagers who have graduated from the B.B. Women's Children's Home for emotionally disturbed boys, but who are still in need of treatment. Founded in 1971, the group home is the sole responsibility of Canadian B.B. women. Right now Mrs. Bensky and company are knee-deep in a district-wide campaign, the distribution of sheets of stamps that will help raise the added budget allocations for the home.

Obviously the activities are never-ending, always with an eye on a future of continued growth and continuity. So if Lucille Bensky was looking for involvement when she joined B'nai B'rith as a young bride, it could be said, without a doubt, that she found it!

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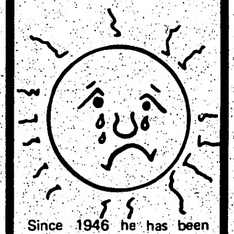

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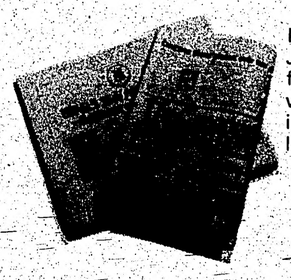

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Kindergarten student at Bialik Hebrew Day School tries to find out who her friend is behind the costume during pre-Purim party at the school. (Jacob El-Baz photo)

'Isolated' historian recalls his dangerous adventures

By DEBORAH LIGHTSTONE

HALIFAX –

"When I speak to Jews in Canada, I feel I'm speaking purely to Canadians," said Dr. Alexander Freed, who came to this country from Europe six years ago after a life so charged with peril and action that he himself admits it is "impossible to write down."

The 48-year-old chairman of the history department at Mount St. Vincent University in Halifax estimates he has been on the verge of death nine times in his life, including having been put against the wall by a firing squad at age 16.

When he recently contacted the Montreal office of **The Canadian Jewish News** to request a more speedy delivery of the paper to his Halifax address -- "I am so interested in what is occurring in the Jewish community and yet I am so isolated in Halifax" -- the opportunity was seized to question the professor on his past and on his present experiences with Jewish life in Halifax.

Alexander Freed

He explained: "I lost a marvellous dream in my life; I was almost a 'yeshivabocher' in Czechoslovakia, and this to my mind was very romantic and filled with excitement because of the Jewish content . . . but this dream was destroyed with the Hitler era and the coming of fascism to my country . . ."

Wiry and energetic-looking, with a round cheery face, it is difficult to believe the traumas Dr. Freed has survived.

In 1939 at the age of 14, he was forced to leave school. Two years later, as an alternative to being deported to Auschwitz, he worked as a mason and carpenter in a labor camp in Czechoslovakia. The scars of the callouses he acquired there are still visible on his hands today.

In 1944 he was deported to Sachsenhausen concentration camp, 12 miles north of Berlin. He later survived a 100-mile "death march" from the camp to Criwitz, now in East Germany, where he and his younger brother were liberated by Russian soldiers; by then he was at a point of weakness where "if I was standing I could not sit down, and vice versa."

At the age of 20 he returned to high school, and, after graduation in 1946, spent the next decade at the universities of Prague and Vienna, where he obtained a college teaching degree and a doctorate in history, respectively.

He then studied two years in Belgium on a government scholarship, followed by four years as cultural activities chairman of Germany's Jewish communities. He stayed in Germany at that time "because, although I didn't like living there . . . to be always reminded . . . they needed me."

Three additional years at the Free University of Brussels earned him the equivalent of a doctorate in Slavic Philology.

Upon arrival in Canada in January 1968 ("my ears were frozen immediately"), Freed, who speaks nine languages but at that time not one word of English, taught history for three years in Charlottetown, P.E.I., then moved to Halifax.

"I came to the city with great expectations of finding a thriving Jewish community," said Dr. Freed, who left his previous position as chairman of the history department at Prince of Wales College in Charlottetown precisely because he longed to live in a Jewish atmosphere.

He said: "In Halifax, I looked for Jewish idealism, for the concepts of friendship, devotion, learning, intellectual curiosity . . . but I did not find them."

According to Freed, Halifax Jewish life is "watered-down": the 250 Jewish families lack cohesiveness, the two synagogues are almost empty on Shabbat, and the isolated community is cold to and skeptical of strangers in its midst.

In particular, he is disillusioned with the Jewish university professors in the area, most of whom he says "are passive, aloof, inbred . . . who don't contribute any money to the Jewish and Israeli campaigns . . . who, in short, are assimilating themselves forcibly."

Controversial designation eliminated from tax bills

By DEBORAH LIGHTSTONE

MONTREAL –

Accusations of religious discrimination levelled at the government of Quebec by members of the Montreal Jewish community were finally quieted last week upon learning that the letter J, which appeared on the tax assessment notices sent to Jewish property owners in 1973, has been eliminated from 1974 tax bills.

The change was disclosed by Municipal Affairs Minister Dr. Victor Goldbloom, in a letter sent to a local newspaper which a week previously had published a front-page editorial calling for mass protest in the event of repetition on this year's tax statements of the designation J for Jew.

Prior to the recent amendment, the provincial government, through its agent the Montreal Urban Community, labelled each property owner throughout the island of Montreal -- which includes the highly Jewish suburbs of Cote-St.-Luc, Hampstead and Westmount -- according to his religion: C for Catholic, P for Protestant, J for Jew.

When confronted in 1973 by a deluge of complaints from angry taxpayers, Goldbloom stated: "I consider religious designation to be unacceptable."

At the same time, however, he hedged: "I should like to point out that the Real Estate Assessment Act merely requires enough identification for school taxation purposes. The problem, therefore, is not in that law, but in the school system, which under Article 93 of the British North America Act must protect Catholic and Protestant identity."

His affirmation at that date that "our school taxes continue to require a designation as Catholic, Protestant or Neutral; no other category is necessary," implied that the classification code need not include the grouping J.

And indeed, a year later his latest letter confesses openly: "There was never any justification for the letter J."

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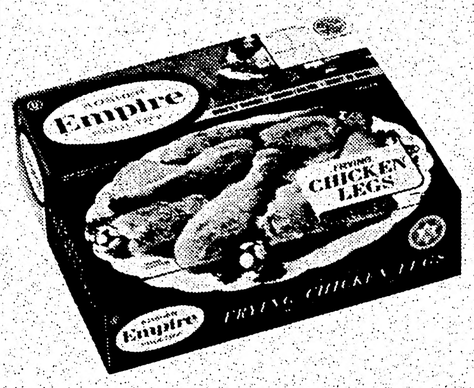

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Well, now that we've had time to really look back at it and assess it honestly, it appears that most taxpayers did not seem to find it too difficult. The error rate did not accelerate greatly or change drastically from former years. Generally, most taxpayers seemed to handle their new returns fairly well.

However, Income Tax will never be the easiest or most enjoyable thing in anyone's life. And it will always present problems in some areas, for some people. That's expected and understandable.

So. What we want to do now is really work on those problem areas. And the best way to do that is to work with you, individually, on whatever part of Income Tax that causes you difficulty.

And that's what April Aid is all about. It's a help system and its primary objective is to ensure that whenever or whatever you need help with, you can get it. And know how to get it.

And this is how it works:

First. Your Guide is always the best answer when you have a problem. Read it. Follow it. It not only gives explanations, but in many cases, examples of just how to figure something out.

Second. If you're still confused or something just doesn't seem to work, phone. The number of your own District Taxation Office is below and at the end of that number there are people whose only job is to help taxpayers with problems, by telephone. And on Mondays and Tuesdays phone lines are open 'til 6 p.m. So don't hesitate.

If you live outside the office area, call the Operator and ask for Zenith 0-4000. She will automatically connect you to your own District Taxation Office. Remember, all calls are free, all questions are answered, and if you have queries, we *want* you to call.

Third. Some people prefer to talk things over in person. If you're one of them and have problems, drop by for free help. Anytime. The address of your District Taxation Office is below.

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Passover meals available for aged

TORONTO -

From Bleeker Street to Bathurst and Steeles -- an area which encompasses the heart of Metro Toronto -- a comprehensive survey of non-affiliated elderly Jews is being carried out as part of the Passover Project.

Purpose of the survey which was authorized by the Co-ordinated Services to the Jewish Elderly, a division of the United Jewish Welfare Fund, is to determine the number of elderly Jewish men and women who have no ties with synagogues or organizations and who are isolated from the Jewish community, and assist them in observing the Passover festival.

The Young Women's Leadership wing of the Federation of Jewish Women's Organizations has again taken up the task of conducting the survey, which this year is headed by co-chairmen Barbara Koblinsky and Sandy Brown, with the assistance of 20 YWL volunteers.

"Letters have gone out to 18 hospitals including Sick Children's, five homes for the aged and 10 nursing homes," Sandy Brown stated, "asking administrators to advise their Jewish patients or residents of the availability of meals for the week of Passover."

The Passover Project has two separate facets. The first deals with non-sectarian institutions and the second is an outreach program on a much larger scale and is one which requires the services of many volunteers.

"We've been fortunate in getting co-operation from volunteers who are involved with Meals on Wheels and from senior citizens themselves," Mrs. Brown said, "and we have had full co-operation from the Jewish Information Service."

"Volunteers are canvassing senior citizen apartment blocks in pairs," Barbara Koblinsky explained. "Our goal here is not only to provide Passover meals, but to determine what other needs must be served. Any information we gather is transferred to the Jewish Family and Child Service or other social agency.

"And for the first time," Mrs. Koblinsky went on, "we are trying to reach outpatients and have asked hospitals to assist us in this area by providing us with names of Jewish patients who come to their clinics on a regular basis."

Rabbi Joseph Kelman who directs the Chaplaincy Services Commission of the Canadian Jewish Congress is also involved in the Passover Project.

"He contacts hospitals and nursing homes and makes sure there is someone who can conduct a seder wherever they are needed," the co-chairmen pointed out. "Last year we conducted four separate seders at Mount Sinai and Branson hospitals and Cheltenham and San Raphael nursing homes. We would like to arrange more for this year if possible."

Both Barbara Koblinsky and Sandy Brown said the scope of this year's Passover Project is much larger than it was last year and hope their goal to reach as many elderly Jews who are unable to enjoy Passover meals on their own, will be realized.

Sandy Brown (left) and Barbara Koblinsky, co-chairmen of the Passover Project, discuss details of the program which is reaching out to the Toronto Jewish community.

NCSY shabbaton held at synagogue

voice of youth

By YAACOV HONIG

The National Conference of Synagugue Youth shabbaton, held in the Shaarei Tefillah Synagogue, hosted over 200 teenagers from all over Ontario and Quebec. The weekend program consisted of sessions led by local rabbis. The event was the first which the national director of NCSY, Rabbi Pinchas Stolper, attended.

The Saturday night program featured the Mazal Tov Duo, a band from New York City. The evening was climaxed by a talk from Rabbi Heshy Nussbaum.

* * * * * *

The Bathurst Manor area will see the inauguration of a Youth Minyan for teenagers of that area. It will be held at the Beth Jacob Synagogue, 147 Overbrook, at the corner of Wilmington. Services will begin at 9:30 a.m. All teenagers in the area are urged to attend.

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Rabbi's debut solo recital demonstrated shining ability with more populist-oriented songs but lagged otherwise

music

By RICK KARDONNE

Rabbi Herbert Feder's debut solo recital at his home synagogue, Congregation Beth Tikvah, was a truly professional effort, and he deserves much praise for presenting such a lengthy, solid and diversified program.

He needs to more accurately assess his vocal strengths and weaknesses so that next time he can assemble a repertoire more in line with his true capacities. He is an excellent Jewish folk troubador whose pleasant baritone mellow voice can nonetheless convey an authentic Yiddishkeit soul. But when it comes down to more serious music, his voice doesn't have the resonant timbre required in order to project a convincing depth.

As a result, Rabbi Feder's attempts at standard classical fare (Brahms' **Ich Wandte Mich**, Torelli's **Tu Lo Sai** and Moussorgsky's **Dance of Death**) failed because his voice just isn't sufficiently powerful; thus he was straining beyond his limits. When it came to serious sacred Jewish liturgy, either in English ("It Is Enough" from Mendelssohn's **Elijah**) or in Hebrew (**Avodath Hakodesh** by Bloch) Rabbi Feder was more at home, but here again, I felt that these compositions require a deep operatic quality whish his voice doesn't have.

But when it came to singing more populist-oriented songs, whether they be in Hebrew or Yiddish, Rabbi Feder brilliantly shone, and the intelligent, fairly youthful capacity audience enthusiastically responded. His beautifully moving performance of Milner's **In Cheder** perfectly captured the realistic nuances of the shtetel. Similarly, his rendition of Malavsky's arrangement of **Zmirot Shabbat**, supported by the Beth Tikvah choir under the baton of Milton Barnes, was perfectly coordinated and beautifully conveyed. Another applause-getter was Jacques Wolfe's spiritual **Glory Road**, in which his intonation of the Black American accent was authentic, thus making this Old Testament hand-clapper a universal standard.

But for me, the highlight was the final segment of the recital; beginning with the great lament of exile which was popularized by Miriam Makeba a decade ago, **Vi Achin Zol Ich Gein (Where to Go, Where to Go?)**, followed by four Israeli pop classics beginning with the grippingly tragic **Ballad of a Medic**. Expounding his belief in radical optimism, Rabbi Feder was able to bring his program to a successful climax which caused everybody to leave the concert with a fulfilled good feeling.

Not least of the evening's delights was the audience, whose average age was about 30, and who represented an accurate cross-section of the mainstream of any average North American Jewish population. Their appreciation of Rabbi Feder's fine folksinging abilities was sincere, which means that the spirit of Neshamah is not only alive and well among most of us, but is growing.

Nightmare faced if no agreement

Cont'd from Page 1

unity, a diversity that must not be restricted by Israeli law.

"The Jewish people consist of many different groups who should be equally recognized by Israel," according to Rabbi Albert Pappenheim of B'nai Israel-Beth David Congregation (Conservative). Rabbi Michael Stroh of Temple Har Zion (Reform) suggests that one solution would be to "disenfranchise the Orthodox rabbinate in Israel as government civil servants." Outside Israel, the Orthodox rabbinate recognize they live in a pluralistic society. And the Reform rabbinate recognize they must think also of K'lal Yisroel. The only basis for an ultimate solution is mutual respect for each other's religious dignity."

And to Rabbi Herbert Feder of Beth Tikvah Synagogue (Conservative), "the problem today is one of Jewish survival. If the amendment of the Law of Return will call into question the status and legitimacy of some Jews, we can't afford it in the survivalist situation we are in today."

The Orthodox would agree that the problem is one of Jewish survival. But to them, the only way to survive is by adherence to Jewish law, a law that is G-d-given and that must not be tampered with. As Rabbi Meyer Berglas of Shaarei Tefillah (Orthodox), puts it, "the last time any major Jewish group broke away from halacha was when Christianity began."

In the Orthodox view, there are Jews who do not follow halacha, but there are no Jews who have not been converted according to halacha.

In the Conservative and Reform view, all sincere converts who have made their commitment to Judaism, even though it may have been in a manner no longer accepted, are true converts.

Who is a Jew? If we can't agree on that fundamental definition, we are in grave peril. Soon, we may not know who we are.

Acquittal in 1st case before court

Cont'd from Page 1

the boards. Andrews is leader of the right wing Western Guard Party.

Under the Public Incitement of Hatred section of the Criminal Code, people who incite hatred against an identifiable group by making public statements, liable to result in a breach of the peace, can be sentenced to two years in prison.

Police took 12 photographs, on the site three hours after the arrest, but nowhere was the "Down with Jews" slogan to be seen.

In dismissing the charge, Cloney said he was "so dissatisfied with the evasiveness of the accused that the court is loathe to accept what (slogans) he wrote." He said Siksna "was not a credible witness -- he was a dodger."

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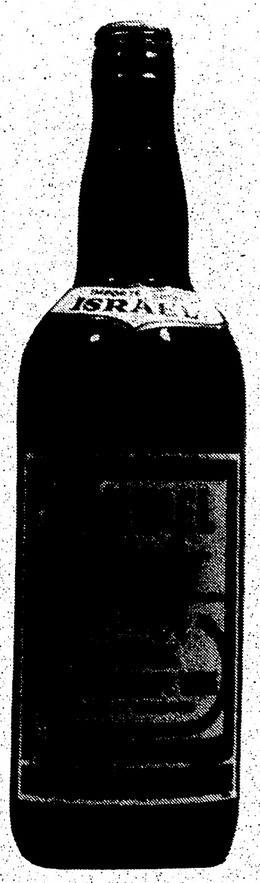

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Arts

'Lunacy-filled play saner than truth'

theatre

By JENIVA BERGER

Touchy thing writing a play about Adolf Hitler. Outside of treating it as a documentary there are very few roads you can travel. The one Bryan Wade has chosen in his fantasy **Blitzkreig**, is probably the most feasible one, that being a walk on the wild side. The catch here in this lunacy ridden, twitchy tragicomedy is that what has emerged, from the recesses of the playwright's imagination has still got to be saner than truth.

In **Blitzkreig**, Hitler, Eva Braun and Martin Bormann are grossly caricaturized yet there's always a semblance of reality on hand. For any practical purposes, we can't be terribly surprised by the mustachioed ego-maniac screaming out invectives, and paranoid to the point of hysteria, or even taken aback by the sexual-sadism. Would we put it past Hitler to become manic-depressive, or Eva, a mentally-flaccid neurotic? Heavens, no. That's the least of their dramatic charm.

Bryan Wade tries to keep a check on these pitfalls by encrusting his characters with an obsession for old movie stars, subsequently hooked on their own infamous images and uttering perfectly banal dialogue straight from the 40s flicks. When the play opens Eva drones on about a film she's just seen for the umpteenth time, **Grand Hotel**. Soon after she's vamping about, trying, I would gather, to eke out some similarities between her waning love life and Garbo's. As pitiful as she is, she's still more successful than Hitler who can't rise above his facial tics. He comes by them honestly. Germany's position has taken a nosedive in the war and the Feuhrer's generals have begun to doubt his capabilities.

Behind closed doors Hitler and Eva play their own power game, and shades of Bonnie and Clyde, a gun is used as a phallic symbol. Not surprisingly Eva is the one to succumb. Afraid of Hitler's whims, it's back to the movies for her, schnapps at bedtime and thumbing through old scrapbooks of better days.

Well, perhaps all of this role playing drama might have worked out better if Wade had been more disciplined in his intentions and his chief character hadn't gone his own way. Hitler being cartooned -- or is he cartooning himself? --exists in a world so much his own that he's really above and beyond the playwright's purpose. George Dawson plays him with a midwestern nasal twang, a confusing affectation since Don MacQuarrie's Martin Bormann is the penultimate portrayal of a sneering German officer with a sauerkraut and dumpling accent.

Brenda Donahue as Eva, the addled but aggressive sex object is quite at home in her role; she's explored it several times in other plays, while Fiona Reid as Eva's sister turns out to be the one flesh and blood character around, thus completely out of the place in the fantasy.

Fitting touches come from director Eric Steiner who has flushed the stage with hard white light as if the cameras were rolling and Marti Wright's ghostly white set which helps to lend an unreal atmosphere.

Playwright Wade has chosen a fascinating and difficult style to work with, and while edging toward a grip on it he still needs a firmer hold on his characters. Right now he seems to be working for them rather than the other way around.

Blitzkreig plays at the Poor Alex Theatre until March 16.

Brenda Donohue and George Dawson star in Blitzkreig by Bryan Wade, a Tarragon production now playing at the Poor Alex. Ms. Donohue plays Eva Braun; Dawson plays Hitler.

Our love, work, play and politics entertainingly presented by teacher

books

By BERNARD BASKIN

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The editor of this instructive and entertaining anthology is a young Toronto high school teacher who is confident that there is a distinctive Canadian identity and an unmistakable Canadian style.

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Reid has provided deft interpretive links and informative background commentary on the selections.

The Canadian Style, as expressed in regionalism, tends to be suspicious, narrow, nasty, even paranoid.

After the outstanding victory in Russia, Phil Esposito spoke for Team Canada: "This was more emotional than winning the Stanley Cup. A Stanley Cup's for your team and your city, but beating Russia is for your country."

In an unguarded moment in 1967, Trudeau stated: "If you're asking what I think about the monarchy, I will tell you quite frankly I couldn't care less."

And Irving Layton, Canada's bad boy of poetry, exhulted: "In Pierre Elliott Trudeau, Canada has at last produced a political leader worthy of assassination."

In 1921, an influential member of the American Congress stated: "We are preparing to annex Canada . . . I hope to see the day when the American flag will float on every square foot of the British North American possessions clear to the North Pole."

But in 1962, John F. Kennedy spoke the following soothing words to the Canadian Parliament: "Geography has made us neighbors. History has made us partners. And necessity has made us allies. Those whom nature hath so joined, let no man put asunder."

In 1966 a visiting Englishman observed: "There are strict laws against having opened bottles in automobiles. I once travelled with a Canadian who regularly every 50 miles drove off the highway and furtively drank a mixture of beer and whiskey. I also had an exciting ride with a woman who drove her Ford faster than any car she saw in front of her, weaving in and out of the traffic with one hand on the wheel and the other on a bottle. Her three children were trained to look out of the back window for any overtaking 'Mounties'."

Charles Lynch, chief of Southam News Service, recently confessed: "I am an avowed Yankee-lover and so quite out of tune with current fashion in our land, which regards Americans as thick-skinned, selfish meddlers in Canadian affairs.

"I like and respect the United States of America, and am glad it has involved itself so heavily in Canadian development, which has proceeded faster in the 25 years of U.S. involvement than it had when we had the help of others, or were going it alone . . .

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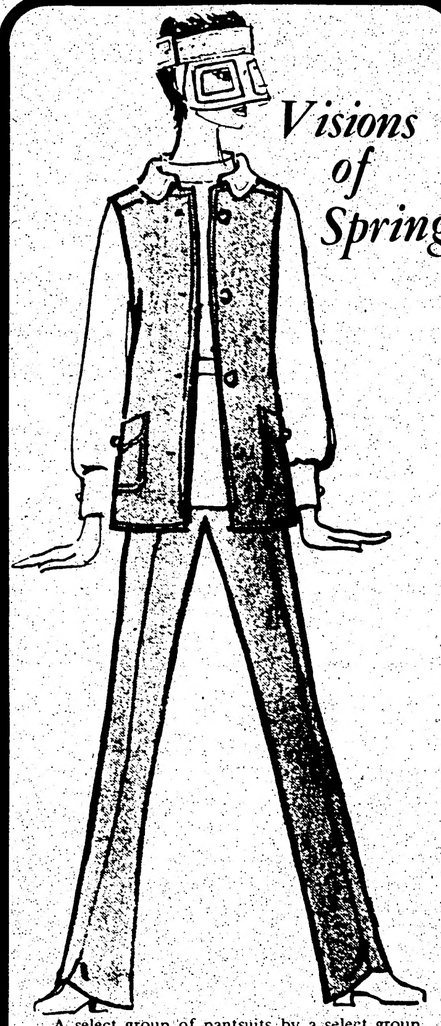

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in my view

By CHARLES LAZARUS

MONTREAL –

The man sitting across me was a sheliach which, precisely translated means a messenger, but more broadly drawn could mean a missionary -- not, of course, in the context of bringing Christianity to the barbarians of the jungle.

My particular sheliach is a young man, broad of shoulder and firm of voice, whose mission to Canada is to orient young Jews to the importance of making Israel a viable element of their emotional structure, to the point where their Number One goal and dream is to eventually make their way there.

His name is unimportant, nor is his affiliation -- for what he has to do and say rises far beyond the particular Zionist ideology he represents.

And what he had to say during our meeting cut through the very thick hide of the Canadian Jewish leadership structure, who can be stirred oh, so dramatically, when the sakanah is upon us, but who so often uses Israel to accommodate their own need for status symbols and ego drives, when there are no waves to rock the boat.

"The truth," said the sheliach, "is that going to Israel, even for a visit, is more for the affluent and children of the affluent, than it is for the ordinary, average family whose income would appear to be comfortable, but really isn't."

A case in point was the man who contacted the sheliach and said two of his children, in the upper teens, would like to go to Israel since they had never been there. Since they could not join any special work or study program which takes up a major part of the summer, because they must work during vacation in order to earn university tuition, was there any way in which there trip could be even partly subsidized?

Or could the youngsters perhaps arrange a long-term loan, interest free, since for the two children the fare would come to close to $1,000.

The answer, of course, was that there was little that could be done for the individual youngster who could go only for a few weeks -- and thus this father's desire to have his children exposed to the experience of Israel, began slowly to fall apart at the seams.

Well, of course, it is in the nature of our way of life to apply the Horatio Alger cliches of striving and succeeding, of finding a way when there is a will; but the realities are something different again, and raise the issue whether, indeed, even a visit to Israel for a Jewish child has not become largely the domain of the economically privileged.

Again realistically, it would seem to me that the Zionist community, which I'm sure is far larger than those inhabiting the idealogical structures of specific organizations, and which for years now has been desperately trying to find itself, in terms of a raison d'etre beyond fund-raising, has the first responsibility of making sure that any Jewish child who wants to visit Israel, should not be deprived of this sublime experience because of lack of funds.

For a long time I have had the idea that a special fund be created, a sort of kitty separate from any other money contributed for the other worthy causes for Israel, whose terms of reference would be wholly and solely to serve as a dollar resource for a visit to Israel by Jewish youngsters.

This fund could be quietly created, without fuss or fanfare, by individuals who could spare the "investment" -- for surely that's exactly what it would be -- an investment for the future of the child and the state of Israel which, added together, totals the future of the Jewish people.

I recall some years ago, my wife Riphke and I were sitting with David Ben-Gurion in his Tel Aviv apartment.

I was conducting the interview but, as usual, he was asking most of the questions.

"Have your children ever been to Israel?" he asked.

When we said no, not yet -- although Susan was later to spend a year at Hebrew University -- he brooked no excuses nor alibis, and said:

"Well, send them here. It's their right to come here, and our right to have them."

Oh, if it were all as simple as that!

New group plans to 'make waves'

TORONTO –

There is a new movement in Toronto, and according to its founder, its purpose frankly is to make waves. The new group is known as Shuva Yisroel, ("Return, Oh Israel"), and this Purim it will distribute more than 1,000 Shalach Manot throughout Toronto.

"We must go out on the offensive for Judaism," said Shuva Yisroel's chairman, Rabbi Meir Gottesman. "We have terrible problems of intermarriage, of thousands of Jews of all ages who are not finding themselves as Jews. But there is no time for hand-wringing. We must move boldly to capture the imagination of those who don't realize what a fantastic thing it is to be a Jew."

This Purim, between 50 to 100 teenagers will distribute special Purim gift packages in certain Jewish areas. The package will contain a few traditional foods and candlies, two candles which can be lit Friday night, two pennies, so that those who receive the money can distribute it to the poor, and a special message explaining the purpose of the shalach manot gifts. Working with the group will also be hundreds of youngsters from the Mildred Arnoff and Adath Israel Hebrew School, who will be distributing shalach manot to close relatives.

"For too long we have been waiting for Jews to come to us for inspiration. Or else, we have said that this or some other group will do the job of spreading Yiddishkeit. But it's really everyone's job who cares," commented Rabbi Gottesman.

Already the organization has established a vital program for teenagers, more than 70 of whom have their own service every Sunday and Sabbath at Beth Sholom Synagogue. There is an active social group for single adults from 21 to 35 whose purpose, according to Rabbi Gottesman, is not just to socialize, but to learn about real Judaism, as well as meet someone sincerely interested in getting married and conducting a Jewish home.

Recently, Shuva Yisroel organized a program for an age that is often overlooked, young people from 17 to 22. The program drew young people from all over Toronto, and included a sleigh-ride as well as a "confrontation" with Judaism.

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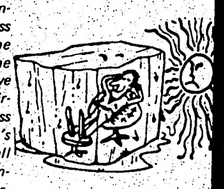
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York mayor feels need to be especially careful

TORONTO –

York Mayor Philip White feels as a Jew he has to be "scrupulously careful" in his decisions because they are "a reflection of my race.

"In all matters, I am aware that I not only represent the image of the borough of York, but as a Jew, I also represent a minority group," he told the Beth Tzedec Men's Club in a speech last week.

"I realize there is a necessity, or shall I say, an unwritten obligation on my part not to err in my judgment, because I feel, and perhaps unnecessarily so, that my decisions are a reflection of my race and, therefore, it is incumbent upon me to be scrupulously careful."

To be a servant of the community is a personal philosophy that enriches his life, said White.

Noting brotherhood forms the basis of Jewish participation in the community, he continued: "If we did not care about the welfare or affairs of others, we would not involve ourselves in our community. But that would be contrary to the way Jews have always been taught and have lived."

White, pointing out the number of Jews involved in municipal politics (Metro Chairman Paul Godfrey, North York Mayor Mel Lastman and several aldermen), said this kind of vote is not won because of the Jewish vote, which roughly is 5% of the population.

Beth Tzedec

Cont'd from Page 1

in favor of the "rabbi emeritus" idea. However, the second question was worded differently than the Ontario Region submission.

It reads: "If the arbitrators find there was not sufficient cause for dismissing Rabbi Rosenberg from the pulpit of Beth Tzedec, the arbitrators shall fix the monetary damages due to Rabbi Rosenberg."

The letter, before stating its new proposal reads: "For over a year, the Joint Placement Commission of The Rabbinical Assembly, the United Synagogue and Jewish Theological Seminary, as well as representatives of each of these separate organizations, have attempted, both by formal resolutions, and informal mediation, to resolve the dispute which developed between Beth Tzedec Congregation and its rabbi, Stuart Rosenberg. Regrettably, none of these efforts has so far resulted in a resolution of this dispute which was acceptable to the both parties."

Gellman was strongly critical of copies of the letter from New York being made available to the press.

"Sending copies of the letter to the press is unethical, in poor taste and counter productive," he told The CJN. "It's regrettable some officials in New York feel that anything can be accomplished by distributing sensitive material in the public area instead of directing them to the parties directly concerned."

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Travel

A Canadian Jewish News survey of camps shows children's camps in Quebec are having greater difficulty in filling their beds while there aren't enough places for senior citizens. In Ontario, all camps report increasing interest.

Camper shortage hurts youth camps but little room for Quebec's elderly

By MICHAEL HOFFMAN

MONTREAL -

Population surveys indicate the number of children are declining while the elderly population steadily grows. Summer camps, according to Hillel Becker, camping chairman of the Allied Jewish Community Services (AJCS) planning committee, are finding adaptation difficult.

"The whole profile of the community is changing," Becker explained. "Thus, while our children's camps are experiencing greater difficulty each year in filling beds, the demand for places in our senior citizen camp is so great it would be useless to even create waiting lists.

The three children's camps under AJCS auspices are Camp B'nai B'rith, the 'Y' Country Camp and Camp Wooden Acres. Together, these camps can accommodate 1,200 youngsters during each month of the season. The only senior citizen facility is the Jewish Laurentian Fresh Air Camp, with 75 beds and five turn overs each summer.

"We could easily fill a senior citizen camp five times the present size," Becker said. "And the situation is likely to aggravate as long as present demographic trends continue.

"In one instance, we are faced with a shortage of space; in another, with a shortage of campers."

Becker is particularly concerned with the social implications of the lack of space for elderly campers.

"These are people forsaken by their families, with no gainful occupation. They are bored, their life is dull. Many of them build their whole year around those two weeks at the camp."

A "master plan" has been formulated by the planning committee which will attempt to remedy the situation. It calls for the reduction of the number of children's camps from three to two and the creation of a replacement for the Fresh Air Camp -- which, apart from its space limitations, is in need of renovation.

Becker said the goal is to double the number of beds available to senior citizens. He expects the plan to take effect by the summer of 1975.

Another problem faced by the planning committee is the "stratification" of campers according to economic levels. With respect to the children, Becker explained, there was an agreement among the three camps last year to "take positive and concrete steps to create a better mix.

"Specifically, B'nai B'rith decided to send a number of its poorer applicants to the traditionally affluent 'Y' Camp. The plan went awry when neither camp could fill its beds."

The AJCS tries to achieve an economic mix in the senior citizen's camp as well. The Fresh Air Camp is strictly non-profit. Campers pay between $80 and $90 per week if they are able; if not, the Combined Jewish Appeal subsidizes them.

"In theory," Becker said, "that practice should create the desired mix. Whether it actually does so, I can't say."

All-round camp expansion planned

Ontario camps under full steam

By BRIAN STONEMAN
CJN Staff Reporter

TORONTO -

Declining youth population and increasing numbers of elderly in Canada, shown by recent demographic studies, have not hampered operation of Ontario's Jewish camps.

John Bernstein, executive-director of the Jewish Camp Council told **The Canadian Jewish News** the four camps owned and operated by the council "are functioning at full capacity."

This is different from Quebec's Jewish community, which is having difficulty filling beds in its youth camps while unable to satisfy demands made on its one senior citizen camp.

A study made by Co-ordinated Services to the Jewish Elderly in 1969, showed the over-60 population of the Metro Toronto Jewish community to be near 15% of its total and increasing sharply. This has caused great interest in JCC's Camp Northland B'nai B'rith, but because it offers 420 beds with three three-week periods accommodating 1,260 elderly compared to 375 looked after each season in Quebec, the excess demand is less.

Expansion of the elderly's camp is planned, said Bernstein, "so more of these financially underprivileged senior citizens can have a vacation. It is an experience for them offering a social and recreational setting where they meet new friends . . . This opens doors for them to get away from the lonely life many have to face, allowing them to enjoy life more and become active in the community."

Bernstein said the Quebec situation is an entirely different one. While it is recommended by the Allied Jewish Community Services Planning Committee that the Quebec community reduce by one its three youth camps, the JCC added one such camp in 1971 and plans further expansion, he explained.

The council, created in 1948 by the United Jewish Welfare Fund, is receiving more and more requests for the service of its camps. Applications for places in the youth camps, one at Parry Sound with 300 beds for boys and girls aged seven to 10, and two at Haliburton accommodating 520 boys and girls 10 to 14 and 312, 14 to 16-year-olds, respectively, are also forcing the camp's directors to plan expansion of these facilities.

A private camp, Camp Massad, with 130 beds and two monthly periods, may expand within two or three years to a 200-250 capacity, partially because of a boost given them by the energy crisis. People are foregoing travel and instead camping, said Cantor A. Eliezer Kirshblum, camp director. He anticipated the camp would again be filled up and said many campers view the program as complementary to their schooling.

Harold Nashman, director of 20-year-old Camp Wahanowin on Lake Couchiching, is also confident of being filled this season and reports applications are up, although last year the number of campers was down slightly. He feels attributing any difficulty of filling its 300 beds to a dwindling youth population would be an excuse, but emphasized that they have filled their July facilities, and August is expected to reach its capacity soon.

The only director who feels there is a declining interest in camping in Ontario because camps are closing down, David Ein Dar of the 120-bed Camp Gesher, nevertheless, said the camp also is experiencing increased interest. He suggests this may be because the camp is a non-profit, educational wing of the Dror Zionist Youth Organization and consequently, is less affected by factors such as teenagers more frequently camping with parents or going to Israel and an increased tendency for youth to spend summers working.

Some of the other camps are Camp Moshava, sponsored by the Mizrachi Organization of Canada with beds for 400 boys and girls eight to 15-years-old, and 300-bed Camp Israel in the Muskoka area, sponsored by Agudath Israel. Both use the JCC as a consultant and through it, the two Orthodox facilities receive grants.

'Hawaii cannot compare to a visit to Holy sites'

By ANNE F. KORN

TORONTO -

The fact that the Holy sites to three religions are situated in Israel leads to the involvement of the clergy in Jerusalem's tourism ministry.

One of these clergymen was in Toronto last week as part of a North American tour promoting travel to Israel. Rabbi Samuel Nathan, advisor to the Israel tourism ministry, urged "come now, as soon as you can."

In an interview with **The Canadian Jewish News**, he stressed a visit to Israel serves a double purpose -- to see and be seen. One's sheer presence offers encouragement to his Israeli kin, said Rabbi Nathan.

He emphasized one cannot compare a visit to Puerto Rico or Hawaii with one to Israel. For there, a Jew comes to his own people with a bond which cannot be found elsewhere, he said. When asked about visitors' desires, Rabbi Nathan answered: "The Jewish tourist looks for fulfilment. He likes to sleep like at mother's, to eat as far as his calorie table permits him and he likes to enjoy himself."

Earlier, in an address to Beth Tzedec Congregation, Rabbi Nathan emphasized the Mitzvat Asseh, a compelling spiritual command to the Jewish nation to associate with the "concepts and motives of a new Jewish life and to go forth in Jerusalem."

Aliyah Laregel, meaning pilgrimage, is not only a privilege but also an obligation, he noted.

"And so we shall welcome you on our shores any day any time." He reassured that there is no danger for tourists in Israel now.

Rabbi Nathan was optimistic about the future of tourism in his country. Israel's hotels now have 21,000 rooms. In one to one-and-a-half years, 10,000 more will be added. In 1985, to accommodate the target figure of two million tourists, Israel hopes to have 50,000 rooms.

Many people outside of Israel decide to celebrate their son's Bar Mitzvah there, either in a synagogue or at the Western Wall.

A registration fee of $150 to $200 is required. Ideally, arrangements should be made one - and - one - half years in advance.

For information about Bar Mitzvah at the Wall or regarding Israel tourism, one should drop a line to or call Amnon Gil-Ad, 102 Bloor St. West, Toronto.

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July 30	Leonardo da Vinci	10	490
Aug. 10	Leonardo da Vinci	11	540
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Sunshine state tour a 'fine, winter activity'

By MARK MEDICOFF

ST. PETERSBURG, Fla. –

There is no finer activity during the deep, grey Canadian winter than leaving it. At least for a short while. During the past decade, travel companies in Canada have prospered from the growing interest in holiday travel. One of the largest agencies is Suntours which specializes in package as well as individual tours.

Suntours uses Nordair extensively for its wholesale charters and since they book thousands of hotel, motel and inn rooms, it is able to offer the vacationer a reasonably-priced, total package. Their representatives greet the incoming traveller at all terminals and look after transportation, hotel registrations and some social events.

The weather has been generally excellent in Florida but Floridians think visitors who bathe in the ocean are touched in the head, despite the fact the temperature is in the 70s. Even a water temperature much less than 70 is considered ideal by most Canadians.

On the Sun Coast, one of the best-rated hotels is the Sea Wake Inn. Mrs. Jenine Richard, a former Montrealer, is an especially charming and sophisticated host.

A second inn, the Happy Dolphin, has a superior beach front but is much larger and more isolated from the main city, although hundreds of small shops line the area.

A car is advisable, although scheduled bus services do abound for the many enjoyable side trips such as Disney World. The gas shortage presents difficulty and it is advisable, therefore, to rent a car from a gas station owner. One good deal within walking distance from the Sea Wake is Clark Rental in the Texaco Station, who charges about $60 a week including insurance and 350 free miles.

Gas has become such a scarce commodity that some tourists have been reported to pay for a half tank of gas and a $7 car wash.

The month of February brought Disney World's 25 millionth visitor attesting to the popularity of Florida's number one tourist attraction. This is one of the many sights which can be seen by Suntours patrons in Florida. The Canadian company specializes in package as well as individual tours.

Passenger load is up

MONTREAL –

Air Canada carried 867,158 passengers on its domestic and international routes during November, 1973, an increase of 33% over the same period last year when 653,081 passengers were carried.

Of this volume, 856,083 passengers were carried on scheduled flights and 11,075 on charters.

Load factor -- that is, percentage of available seats filled -- on Air Canada's scheduled flights was 57%, down from 58% in November, 1972.

During the month, the airline flew 623,942,000 revenue passenger miles and 24,950,000 cargo ton miles compared with 524,262,000 and 26,164,000 respectively in November of last year.

Eleven month totals for 1973 compared with 1972 are: passengers -- 9,781,182 and 7,645,206 an increase of 28%; revenue passenger miles 8,840,876,000 and 7,253,377,000 up 22%; and cargo ton miles -- 270,546,000 and 244,105,000, an increase of 11%.

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Travel

Outdoor lovers offered a feast of delights by Nature Reserves

By H. DENNIS-JONES

JERUSALEM (JCNS) -

Israel abounds in relatively unpublicized tourist attractions. At least, that's the impression I've gotten from my visits. And nothing is more striking -- or less known -- than the country's magnificent and thoroughly well organized Nature Reserves.

Over 150 areas have now been given this official designation. They range in size from little Tel Poleg's eight acres to 25,000 acres on Mount Meron and virtually the entire 170 mile stretch of Sinai's east coast.

Between them they offer nature lovers a feast of varied delights that few countries except the largest can rival. The Nahal Hermon (Banias) reserve, for instance, contains fauna and flora dependent on streams with unusual temperature and flow characteristics -- as well as the striking Banias waterfall that thousands of visitors go to see.

The Tel Dan reserve's attractions are numerous and varied, and well indicated by signs and paths. They include the Jordan's chief source, a swirling pool where nearly a million cubic metres of water a day rise straight from the subsoil.

Laurels that grow elsewhere as shrubs become branching trees 30 or more feet high in this region. There's a host of other interesting vegetation, including an Atlantic terebinth of fantastic size and age.

The fauna includes innumerable animals that flourish in the reserve's warmth and abundant water and plant life. Birds are so numerous that one of the wardens told me he counted 50 species during an hour's casual walk. From what I myself saw during a brief visit I can vouch that this is no exaggeration.

For those interested in archaeology the Tel Dan reserve offers remains of biblical Dan, close to the River Jordan's source, and a fascinating ancient water mill, now restored to working order. And in nearby Kibbutz Dan you will find the Ussishkin House, the regional Nature House and one of the finest small museums I have ever seen.

In an extremely solid concrete building, designed in pre-1967 days to withstand Syrian shelling, the whole of the region's natural history is displayed. A zoologist, a taxidermist, and a graphics artist -- all members of Kibbutz Dan and paid not a penny for their work -- are the main people responsible for the house's contents.

In the Mount Meron reserve you can see trees and shrubs comprising a type of vegetation now rare in Israel though it once covered much of the country. Flowers abound, including the round-leaved cyclamen and the coral peony found nowhere else in the country.

Fine forest areas are also preserved for all time in the Mount Carmel reserve. At Maagan Mihail there's a bird sanctuary in the kibbutz's fishponds that has the reputation of being the best place in all Israel for birdwatching.

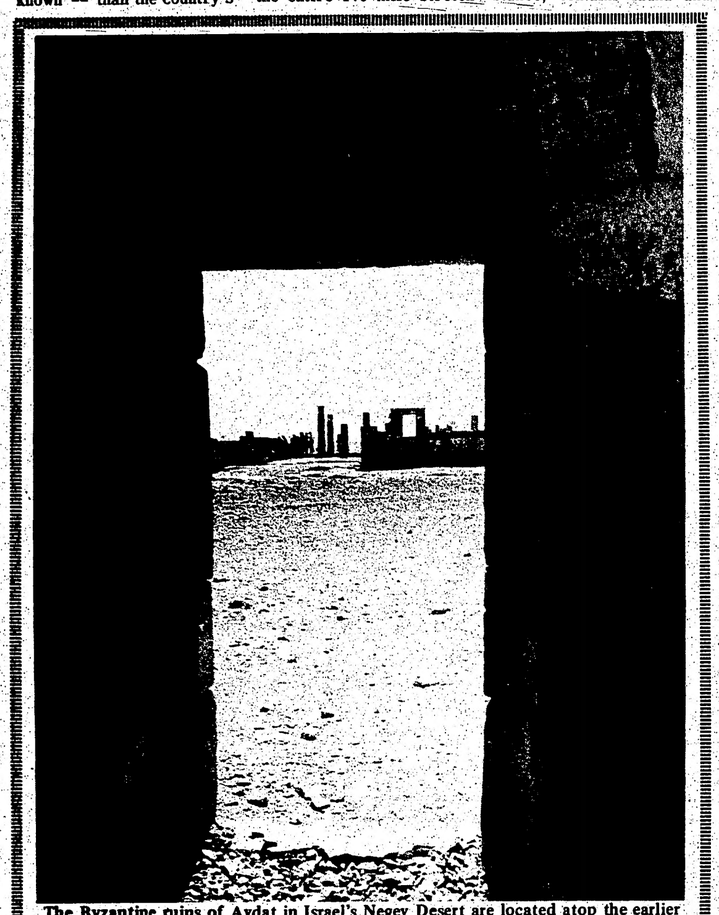
In the Neve Yotvata reserve on the road to Elath a part is reserved for wild animals once indigenous to the region that have disappeared or are surviving now only under threat of extinction. Attempts are being made elsewhere, too, to reintroduce once-common wild animals.

Ein Gedi's reserve includes tropical plants unique in Israel, large herds of ibexes and hyraxes and scarce birds. On Sinai's east coast rich coral growth and colorful fish are the main attraction. The list seems almost interminable.

Though I'm no wildlife expert I found my all-too-brief visits to places like these and my talks with the kindly, patient wardens extraordinarily fascinating. Throughout the country, too, anyone with an interest in birdwatching can spend untold hours watching rare and fascinating birds. In reserves such as Ein Gedi they're so unworried by humans that they stay happily within a few feet of you.

Detailed information can be obtained from the Nature Reserves Authority, 16 Hanatziv Street, Tel Aviv.

The Society for the Protection of Nature in Israel, a voluntary body with headquarters at 4 Hashfela Street, Tel Aviv, runs courses at over a dozen field study centres as well as excursions and study tours.



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More arrests reported in Kishinev

TORONTO -
A picture postcard from Miron Dorfman, of Kishinev, written in self-taught Yiddish and expressing a "hope that the miracle of Purim will inspire us all," was the latest communication from Kishinev received by Mrs. Shirley Kumove, chairman, National Council of Jewish Women. According to Mrs. Kumove, Kishinev, the Soviet city adopted and supported by the Toronto section, has been virtually isolated because telephones of Jewish activists seeking to leave the Soviet Union have been disconnected.

Miron Dorfman, who has been denied permission to leave for the past seven years, wanted to thank "sister" Sarah for her concern and sent best wishes for the Purim. He signed the card "brother" Miron. Mrs. Kumove said, "it was probably necessary to show family relationship to avoid interference of censors."

Mrs. Kumove pointed out that Miron Dorfman is the man who went on a hunger strike for 23 days in November in an attempt to influence Soviet authorities to issue exit permits. Miron, 49, his wife, and two adult daughters would like to join his aged, paralytic mother living in Israel.

A telegram to Miron thanking him for the card and including best wishes for Purim was sent by the Toronto section on March 4.

Mrs. Kumove reported that the latest news from New York indicates that four participants and two spectators were arrested in Kishinev when they tried to demonstrate by having a hunger strike. One of the spectators was Dorfman. Yakov Swartzman, another who was arrested, had previously been given permission to leave with his family. After quitting his job, selling his household possessions, and paying the required money for the passports, Soviet authorities claimed that five years had not elapsed since his release from the army. This is an absurd denial, because Yakov had been employed in a construction sector where he built homes.

'Respect for demonic possession reversion to past'

By ROCHELLE CARR

TORONTO -
Movies like **The Exorcist** that attempt to give respect to demonic possession are "an unhappy and dangerous reversion to the past," according to Rabbi Bernard Baskin of Temple Anshe Shalom, Hamilton.

Speaking on the topic, **The Exorcist**, the dybbuk and demonic possession, to the Beth Tzedec couples club, Rabbi Baskin explained that "before long you can even have youthful accusers of demonic possession. As well, there is a temptation on the part of certain religious groups to use this belief to get short term advantages. The Catholic church, for example, is taking an ambiguous stand here."

He observed, "this is a disease that grows upon its cure. If the cure is publicized, then more people think they have the disease."

The rabbi who reviews books for **The Canadian Jewish News**, displayed his wide knowledge by referring to other periods of history that showed involvement with this topic. "All religions and all peoples at one time or other have subscribed to the idea of spirits around us," he said.

But, he emphatically said, "in the Hebrew Bible there is almost no reference to, or emphasis on, evil spirits. In our Bible, evil is not concretized or personified."

He contrasted this to the idea of demonic possession which flows from the Christian Bible. "It is a basic and important facet of Christian tradition. There are many references in the Christian Bible to casting out evil. This use of the devil is a simple way to explain why a good omnipotent God permits evil. This answer is not offered in Judaism but is in Christianity," he said.

The speaker said Jewish contact with the Persians resulted in the adoption of some superstitions into Judaism which to some extent still persist. He cited the examples of saying "kenanahora", covering mirrors in houses of mourning and washing hands at the cemetery, as all being done so as not to tempt the evil spirits.

He said the existence of the Kabbalah, a form of Jewish mysticism played around with the idea that God is not responsible for evil." But, he added, "this never became a main part of Judaism."

As well, Rabbi Baskin said the concept of the dybbuk (a disembodied spirit who was a sinner during life and found no rest after death and clung to a living person, never found its way into the mainstream of Judaism.

He conceded that, generally speaking, there is "a thrill of the mystery of the unknown of which we are all prone. We are not immune to credulities and superstitions of another age. We like to think of ourselves as products of a scientific age. We enjoy the products of the scientific age but we do not know how they work."

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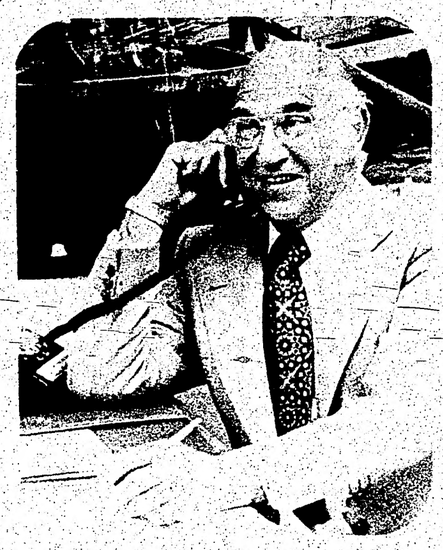

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ALIYAH

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עליה

North American Aliyah enjoys priority status

By Yerocham Amitai
National Director Israel Aliyah Center of North America

ALIYAH. Its literal translation in Hebrew is "going up." However, the term ALIYAH has come to mean more than just a mere "going up." It is the physical realization of a spiritual arising -- the act of immigration to Israel.

This immigration is important for Israel. Indeed, except for the most immediate needs arising out of the recent war, it is accurate to say that Aliyah is the single most important long-range factor necessary for Israel's continued development and growth. This concept of Aliyah is not new, but rather a logical progression.

ALIYAH'S PAST CONTRIBUTION TO ISRAEL

When we consider briefly the history of modern Israel, the essential role played by Aliyah becomes more apparent. It was the first large-scale wave of immigration during the latter quarter of the 1880's which began the rebirth of modern Israel and created scores of new Jewish communities and villages. In 1904 the Second Aliyah began and brought the pioneers who established the first Kibbutzim as well as the first Jewish self-defence organization. The Third and Fourth Aliyahs occurred after the First World War and were continuations of the previous Aliyah movement which had been interrupted by the war. They served to strengthen the roots put down by the Jewish community in Israel. These were the Aliyah movements which came primarily from Eastern Europe and established the pioneering ideals and the agriculture of the new Israel.

In the 1930's there was another wave of immigration, including many refugees from Nazi Germany. During this Aliyah and the previous one, Israel began to receive an influx of the middle-class; professionals, merchants, and shopkeepers, and began a broader business development of the country.

At this time, however, the British Mandatory Government began to sharply curtail Jewish immigration and between 1940 and 1948, at a time when the need for Jewish immigration was most pressing, Aliyah was forced to go underground. This experience brought home the overrriding importance of Aliyah for both Israel and the Jewish people as a whole.

Once the new State of Israel was established in May of 1948, its first priority, even as it was struggling to maintain its existence in the face of threatened armed annihilation by the surrounding Arab nations, was to bring all the Jewish people humanly possible into Israel.

Since the establishment of Israel, there have been several more waves of Aliyah. In the 1950's and 1960's Aliyah came primarily from the Arab countries. The 1970's saw the start of the mass Russian Aliyah as many of the oppressed Soviet Jews gained their freedom.

Until 1967, Aliyah from North America had only been minimal. After the June 1967 War, however, Israel saw, for the first time, large scale immigration from the more industrialized Western nations, especially the United States and Canada. This Aliyah has been an extremely important factor in Israel's recent advances in technology and commerce. The contributions made by the approximately 35,000 Americans and Canadians who have gone on Aliyah since 1967 have been of major value to Israel and Aliyah from North America has taken on a priority status.

ALIYAH'S ROLE TODAY

As much as Aliyah has meant for Israel in the past, it is the function of and goal of Aliyah in the future that is our concern now. First is the concept of a home for the Jewish people. But only if it becomes the home of all Jews, those who choose it freely as well as those forced by necessity to make it their home, will Israel become the Jewish State in the complete sense.

Aliyah is also one of the best ways to firmly establish Israel's viability as a state -- economically, technologically, and socially. It is in the economic sphere that continuing and increased Aliyah from the U.S. and Canada would make its mark felt most immediately. The influx of American know-how and technology could be a major contribution to Israel's growth. When we realize that the recent war, which has cost Israel in excess of $6 billion already, has almost negated Israel's Gross National Product for this year, perhaps we can see the importance of American business techniques and personnel to future Israeli development. This economic assistance, however, must be more permanent than those temporary solutions provided by short-term volunteers or outlays of capital alone. It must be the kind of assistance which will have an intensive, ongoing effect, an effect which can only come from people who live and work there.

Aliyah can also provide one answer to Israel's increased security considerations. Even with the cease-fire talks, there are no guarantees of peace for Israel or assurances for her security. What can be a deterrent to her enemies, however, is a large and technoligically advanced population. Had Israel had a larger population, her armies on the cease-fire lines could be that much greater, proving a strong deterrent to Arab agression. More importantly, with a population of, for example, 6 or 8 million Jews, Israel would be more of an international entity than it is now, with its mere three million people. And if a large part of that greater population were of American and Canadian background, Israel could wield even more political influence.

Only through Aliyah, and especially Aliyah from the U.S. and Canada, can all these essential goals be achieved. More than any other single factor, Aliyah is Israel's hope for the future.

After the War of 1967, there was a great increase in the interest and concern of American Jews for Israel. Most often, this was reflected in the number of tourists who visited the country and by the great success of the Israel Bonds and United Jewish Appeal campaigns on behalf of the State of Israel. American Jews also became more politically active in an effort to maintain an American policy which was pro-Israel. All of these activities indicated a strong desire on the part of the American -Jewish community to strengthen their identification and show their support for the Jewish State.

This bond which has developed between Israel and the Jewish communities here in the United States and Canada must be continued and expanded. The way to do this on a solid, personal basis is best achieved through Aliyah; for Americans and Canadians to go on Aliyah and establish a personal rapport between their former American communities and Israel. These olim then become a living link joining the Jewish people in the United States and Canada with their Jewish brothers in Israel.

War killed youth who left farewell to his parents extolling virtue of Aliyah

A Soldier's Last Letter To His Parents

by Haim Shachter

Before going out to the war, Morris Katz of Kibbutz Lavi left a letter with the kibbutz Secretariat, addressed to his parents in the United States, asking that it be sent on to them if he should fail to return. A copy of that letter was reproduced in the last issue of "Amudim", the internal newspaper of the Kibbutz.

It reads:

"You will be receiving this letter only if something should happen to me. I want you to know that I don't regret having done what I did and that I would do so again. I am sorry for having brought you sorrow and grief through my action, but I did what I felt I had to do. I'm proud of having done so and I know that you, too, will take pride in me.

"Israel is in need of people, and only if these people are here can the country find security. I wish to hope that what I did will only encourage you and others to come here too.

"I want you to know that I love you and that it grieves me so much to think that we haven't met since I came to this country.

"Please, for Sharon's (his sister) sake, and for your own sake and mine, don't feel depressed. Instead, feel proud; keep on smiling and carry your heads high.

"It's funny, but I don't know how to end this letter. It's not the type of letter I write every day, and I'm not sure whether it's customary at all. Perhaps it were better not to end it at all.

"Well, I'll only send lots of love,

Your son,
Morris"

The same issue of "Amudim," which was dedicated to the memory of 17 members of the kibbutz who fell in the Yom Kippur War, a whole page was devoted to the memory of Morris Katz. Among other things we are told that he arrived to Kibbutz Lavi three years ago and that his background was remote from that of a religious kibbutz. Originally his outlooks were both irreligious and anti-Zionist. When he got round to deciding on aliyah, he came to the conclusion that he must first fulfil his duty towards the Israel Defence Forces rather than continue with his studies. He felt that he had first of all to give something to the State of Israel before receiving anything from it.

משירי רחל

כִּנֶּרֶת

שָׁם הָרֵי גּוֹלָן, הוֹשֵׁט הַיָּד וְנַע בָּם!
בִּדְמָמָה בּוֹסַחַת מִצְרִים: עֲצֹר.
בִּבְדִידוּת קוֹרֶנֶת עָם חֶרְמוֹן הַסַּבָּא
וְצִנָּה נִשְׁבֶּרֶת מִפִּסְגַּת הַצָּחוֹר.

שָׁם עַל חוֹף הַיָּם יֵשׁ דֶּקֶל שָׁפַל צַמֶּרֶת
סְתִיר שְׁעַר הַדֶּקֶל כְּתִיתוֹק שׁוֹכֵב,
שָׁגֵלֹשׁ לְמַטָּה וּכְמֵי כִּנֶּרֶת
מִשְׁכְּשֵׁךְ רַגְלָיו.

מַה יִּרְבּוּ פְּרָחִים בְּחֹרֶף עַל הַכָּרֶךְ.
דָּם הַכַּלָּנִית וְכֶתֶם הַכַּרְכֹּם.
יֵשׁ יָמִים – פִּי שֶׁבַע אָז יָרֹק הַיָּרֵק,
פִּי שִׁבְעִים תִּכְלָה הַתִּכְלֶת בַּמָּרוֹם.

גַּם כִּי אֹרֶשׁ וְאַהֲלֵךְ שְׁחוֹחַ.
וְהָיָה הַלֵּב לְמַשְׁאוֹת זָרִים. –
הַאוֹכַל לִבְנוֹד בָּךְ, הַאוֹכַל לִשְׂכֹּחַ
חֶסֶד נְעוּרִים?

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(Isaiah 43:6)

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